A

THE ORATION OF

DEMOSTHENES ON THE CROWN.

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THE ORATION OF

DEMOSTHENES ON THE CROWN.

THE GREEK TEXT OF THE ZURICH EDITION

WITH EXPLANATORY NOTES,

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Cambridge:

MACMILLAN AND CO.

1851.

PREFACE.

It is not the intention of the present Editor to attempt any general account of the affairs of Greece, at the period to which this Oration refers. The subject would be so comprehensive, the political relations are so complicated, the details so confused, that it would become necessary to exceed the proper limits of a Preface, to give even a brief summary of them. The accompanying chronological Table will lay before the student a concise view of the sequence of events in which Demosthenes was principally concerned; beyond this he is referred to Thirlwall's and Grote's Histories, and to the excellent life of Demosthenes in Smith's Biographical Dictionary. A few remarks on the immediate causes of the suit, and on the general character of the speech itself, are all that will be needed here.

The De Coronâ of Demosthenes, an oration of which Cicero truly said, "Ea profectò oratio in eam formam, quæ est insita in mentibus nostris, includi sic potest ut major eloquentia non requiratur," was nominally spoken in defence of Ctesiphon, who had carried a proposition "that Demosthenes be presented with a golden crown in requital of his public services. Against this proposition an indictment for

illegallity (γραφὴ παρανόμων) had been laid by Æschines, on the ground that a crown could not, in law, be voted to any public officer before he had been subjected to the εὐθυνὴ or official scrutiny. This indictment was originally laid in B.C. 337, immediately after the events which caused it, but the actual hearing of the case was protracted until the year 330, when it was at length finally decided. The prosecutor spoke first; and his oration, which is perhaps as fine a piece of eloquence as was ever unsuccessful, is still extant. After a few words *pro formâ* from Ctesiphon, Demosthenes appeared as the συνηγόρος (advocate) of the latter, and spoke as one who staked his whole public character on the event. Knowing how important it was to divert the attention of the court from the technical points which bore most strongly against his client, he makes it his chief object to show that the credit of the state itself was inseparably bound up with his own, and strives to bring home to the minds of the judges that the question really at issue was this, Whether himself or Æschines were more worthy of their confidence: not whether Ctesiphon had or had not violated the laws. The oration itself is such as to satisfy our highest expectations, even when we know that Demosthenes expended his utmost efforts on its composition. "It breathes," says Thirlwall, "the spirit of that high philosophy which, whether learnt from the schools or from life, has consoled the noblest of our kind in prisons, and on scaffolds, and under every persecution of adverse fortune; but in the tone necessary to impress a mixed multitude with a like

feeling, and to elevate it for a while into a sphere above its own. The effect it produced on that most susceptible audience can be but faintly conceived by the finest critics in their closets. Yet there certainly have been few readers in whom it has not left a strong conviction of the speaker's patriotism, if not of his general integrity and political virtue. The result was, that the prosecutor not only lost his cause, but did not even obtain a fifth part of the votes."—*Hist. of Greece*, vol. VII. p. 137.

But perhaps the best introduction to this speech may be given in the words of Cicero himself, in the treatise *De Optimo genere Oratorum*,* "Quum esset lex Athenis, ne quis populi scitum faceret, ut quisquam Coronâ donaretur in magistratu priùs, quàm rationes retulisset: et altera lex, eos qui a populo donarentur, in concione donari debere: quia in senatu Demosthenes curator muris reficiendis fuit, eosque refecit pecuniâ suâ: de hoc igitur Ctesiphon scitum fecit, nullis ab ipso rationibus relatis, ut coronâ aureâ donaretur; eaque donatio fieret in theatro, populo convocato; qui locus non est concionis legitimæ: atque ita prædicaretur, *eum donari virtutis ergo benevolentiæque, quam erga populum Atheniensem haberet.* Hunc igitur Ctesiphontem in judicium adduxit Æschines, quod contra leges scripsisset, ut et rationibus non relatis coronâ donaretur, et ut in theatro, et quòd de virtute ejus et benevolentiâ falsa scripsisset: quoniam Demosthenes nec vir bonus esset, nec benè meritus de civitate. Itaque causa

* Considered genuine by the best critics.

Æschini, quoniam ipse a Demosthene esset capitis accusatus, quod legationem ementitus esset, ut ulciscendi inimici causâ, nomine Ctesiphontis, judicium fieret de factis, famâque Demosthenis. Non enim tam multa dixit de rationibus non relatis quàm de eo, quod civis improbus, ut optimus, laudatus esset."—cap. VII., VIII.

The Editor has adhered without any variation to the text adopted in the Zurich edition of 1841, and taken from the Parisian MS. Where the readings of Bekker, Dissen, and others appear preferable, they are subjoined in the notes. Free use has been made of Dissen's notes, of the review of Lord Brougham's translation, of Mr. Shilleto's edition of the Παραπρεσβεία, and of an excellent translation of the De Coronâ by Mr. Norris, Fellow of Trinity College.

Cambridge, March 1851.

CHRONOLOGICAL SURVEY OF DEMOSTHENES' LIFE AND SPEECHES.

	B.C.
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Philip seizes Elatæa—Alliance of Athens and Thebes—Battle of Chæronæa	338
Death of Philip	336

(*From the Classical Museum*, I. § 12.)

ON THE ψηφίσματα AND OTHER PUBLIC DOCUMENTS CONTAINED IN THE DE CORONA.

THERE are thirty-four documents in all, quoted or referred to, in the De Coronâ. Of these twenty-seven are actually given us, being the *first* twenty-seven in order, whereas the *last* seven are supposed to be lost. Now this fact is a strong *primâ facie* evidence of the whole having been inserted by a later hand than that of Demosthenes himself, probably some one of the Rhetoricians, who began the work, but was unable to complete it. If we look into the documents themselves, the internal evidence in favour of this supposition is still stronger. Every one of the Archons mentioned by them are fictitious (ψευδώνυμοι), except in the solitary instance of Chærondas. The following table shows the names of the false Archons, and the real ones as given by Mr. Clinton in the Fasti Hellenici.

B.C.	Ψηφίσματα, κ.τ.λ.	*True Archon.*	*False Archon.*
346	Decree about the oaths—ch. 29. Decree of Callisthenes—ch. 37.	Themistocles. — Archias.	Mnesiphilus.
344	Decree of Eubulus—ch. 73. Letter of Philip—ch. 77.	Lyciscus.	Neocles.
340	Trierarchic law—ch. 105.		Polycles.
339	Spring Pylæa, ch. 154. Decree about the Amphissæi	Theophrastus	Mnesitheides
338	Spring Pylæa Invitation to Philip by the Amphictyons Philip's letter—ch. 157.	Lysimachus.	Mnesitheides Hieropythes.
	Two Athenian decrees—ch. 164. Decree of Demosthenes, ch. 181.	Chærondas.	Nausicles.
337	Decree of Aristonicus—ch. 84.	Chærondas.	Chærondas-Hegemon.
	Decree of Ctesiphon—ch. 119. Decree of Æschines—ch. 54.	Phrynichus.	Euthycles. Chærondas.

The chronology given in these documents is no less erroneous. Let us take a summary of the events which occurred in the year 346 B.C., and we shall see the falsity of the dates given in the first decree. The Embassy of Ten returned from Macedonia in the beginning of Elaphebolion, and the Athenians decreed peace with Philip on the 19th of that month. The people placed the management of affairs in the hands of the Senate, and Demosthenes, being a senator, passed a decree on the 3rd of Munychion, "that the embassy should set out at once, and administer the oaths to Philip. [This embassy

ἐπὶ τοὺς ὅρκους is the subject of Demosthenes and Æschines' speeches De Falsâ Legatione]. Now the date given in the ψήφισμα, quoted ch. 29, is the last day of Hecatombæon, *not* the 3rd of Munychion.

Our space will not permit us to give an abstract of all the arguments used by Mr. Newman in the article we are quoting, by which he proves the spuriousness of these documents. His reasoning about the chronology is just as satisfactory in each case as in the one we have extracted. He also observes that many words are found throughout, which none but later writers would have chosen, such as παρεύρεσις, ναύαρχος, πλοῖα for ναῦς, πρεσβευταὶ, &c.

He conceives, with great probability, that the writer of these documents, whoever he was, compiled them from the De Coronâ alone, and did not refer to the Παραπρεσβεία or any other speeches of Demosthenes. Hence the mistakes in the chronology and omission of many important facts.—See *Class. Museum*, I. Art. 12; Thirlwall's *Greece*, vol. VI. ch. 164; Clinton's *Fasti Hellenici*, vol. II. p. 356.

Mr. Mitchell's Translation of Demosthenes De Coronâ,
ch. 258—261. Σὺ δ' ὁ σεμνός, &c.

"Turn we now to our man of dignity,—to him who considers others as worthy only of the spittle of his mouth, and beg him to compare his fortunes with mine. (*Addresses himself to Æschines.*) Born and bred in the veriest poverty, your earliest years found you attached to a mean school, of which your father was the preceptor. To prepare the ink, to sponge the benches, and to sweep the school-room; such were your occupations—occupations befitting a menial, but unworthy a freeman's son. Arrived at manhood, you became your mother's aid; as she performed her stock of initiatory rites, you read the mystic formulæ, and bore a part in all the subsequent operations. At night it was your business to clothe the candidates in skins of fawn, to pour them out huge cups of wine, to wash them with the lustral water, to cleanse their skin with loam and bran; and the holy rites thus done, to raise them up and bid them cry,

(*Mimics*) My bane I have fled,
My bliss I have sped:

none, as was your boast, giving forth the holy shout with such a potent voice as yourself. (*Turns to the dicasts or bystanders.*) Verily, I can believe it! for who that hears those powerful tones of declamation, in which he now indulges, can for a moment doubt that his religious exclamations were preeminently grand? (*To Æschines.*) The

day found you a different employment. You had then to conduct your noble troop through the public streets, their heads crowned with fennel and with poplar leaves, while yourself were seen—now pressing the coppered serpents—now elevating them above your head—now shouting "Evoi Saboi"—now raising a dance to the words "Hyes Attes, Attes Hyes," while all the crones and beldames of the quarter honoured you with the pompous titles of Exarch, chief-conductor, chest-carrier, fan-bearer; ginger-bread, and cake and twisted bun falling plentifully upon you as the rewards of your pious labours. Happy and distinguished lot! who can think it were his own, and, so thinking, not deem himself supremely blest?

ΥΠΕΡ ΚΤΗΣΙΦΩΝΤΟΣ ΠΕΡΙ ΤΟΥ ΣΤΕΦΑΝΟΥ.

ΛΙΒΑΝΙΟΥ ΥΠΟΘΕΣΙΣ.

Τειχος μὲν ὁ ῥήτωρ ὑπὲρ Ἀθηναίων προὐβάλετο τῶν συνήθων τούτων καὶ χειροποιήτων ἀρραγέστερόν τε καὶ βέλτιον, τήν τε εἰς τὴν πόλιν εὔνοιαν καὶ περὶ λόγους δεινότητα, ὡς αὐτὸς εἴρηκεν "οὐ λίθοις καὶ πλίνθοις τὰς Ἀθήνας ὠχύρωσα, ἀλλὰ μεγάλαις δυνάμεσι καὶ πολλῇ τινὶ συμμαχίᾳ, τῇ μὲν ἐκ γῆς τῇ δὲ ἐκ θαλάττης·" οὐ μὴν ἀλλὰ καὶ εἰς τὸν χειροποίητον περίβολον οὐ μικρὰ τῇ | πόλει συνεβάλετο. πεπονηκότος γὰρ κατὰ πολλὰ μέρη τοῦ τείχους τοῖς Ἀθηναίοις, ἐπειδὴ ἔδοξεν ἀνορθοῦν αὐτό, ᾑρέθησαν ἐπὶ τὸ ἔργον ἄνδρες δέκα, φυλῆς ἑκάστης εἷς, οὓς ἔδει τὴν ἐπιμέλειαν παρέχεσθαι ψιλήν· τὸ γὰρ ἀνάλωμα δημόσιον. εἷς τοίνυν τούτων καὶ ὁ ῥήτωρ γενόμενος οὐχ ὁμοίως τοῖς ἄλλοις τὴν ἐπιμέλειαν μόνην εἰσήνεγκε τῇ χρείᾳ, ἀλλὰ τὸ μὲν ἔργον ἀμέμπτως ἀπετέλεσε, τὰ δὲ χρήματα ἔδωκεν οἴκοθεν τῇ πόλει. ἐπήνεσεν αὐτοῦ τὴν εὔνοιαν ταύτην ἡ βουλή, καὶ τὴν προθυμίαν ἠμείψατο στεφάνῳ χρυσῷ· ἕτοιμοι γὰρ Ἀθηναῖοι πρὸς τὰς χάριτας τῶν εὖ ποιούντων. Κτησιφῶν δὲ ἦν ὁ τὴν γνώμην εἰπὼν ὡς δεῖ στεφανῶσαι τὸν Δημοσθένην, ἐν μὲν καιρῷ τοῖς Διονυσίοις, ἐν δὲ τόπῳ τῷ τοῦ Διονύσου θεάτρῳ, ἐν δὲ θεαταῖς πᾶσι τοῖς Ἕλλησιν, οὓς ἡ πανήγυρις συνήγαγε· καὶ τούτων ἐναντίον ἀνειπεῖν τὸν κήρυκα ὅτι στεφανοῖ Δημοσθένην

Δημοσθένους Παιανιέα ἡ πόλις ἀρετῆς συμπάσης ἕνεκα καὶ εὐνοίας τῆς πρὸς αὐτήν. ἦν οὖν πανταχόθεν ἡ τιμὴ θαυμαστή· διὸ καὶ φθόνος αὐτῆς ἥψατο, καὶ τοῦ ψηφίσματος ἀπηνέχθη παρανόμων γραφή. Αἰσχίνης γὰρ ἐχθρὸς ὢν τοῦ Δημοσθένους ἀγῶνα παρανόμων ἐπήγγειλε Κτησιφῶντι, λέγων ἄρχοντα γεγονότα τὸν Δημοσθένην καὶ μὴ δόντα λόγον ὑπεύθυνον εἶναι, νόμον δὲ κελεύειν τοὺς ὑπευθύνους μὴ στεφανοῦν, καὶ πάλιν νόμον παρεχόμενος τὸν κελεύοντα, ἐὰν μέν τινα ὁ δῆμος ὁ Ἀθηναίων στεφανοῖ, ἐν τῇ ἐκκλησίᾳ τὸν στέφανον ἀναγορεύεσθαι, ἐὰν δὲ ἡ βουλή, ἐν τῷ βουλευτηρίῳ, ἀλλαχόθι δὲ μὴ ἐξεῖναι. φησὶ δὲ καὶ τοὺς ἐπαίνους εἶναι τοὺς ἐπὶ τῷ Δημοσθένει ψευδεῖς· μὴ γὰρ πεπολιτεῦσθαι καλῶς τὸν ῥήτορα, ἀλλὰ καὶ δωροδοκον εἶναι καὶ πολλῶν κακῶν αἴτιον τῇ πόλει. καὶ τάξει γε ταύτῃ τῆς κατηγορίας Αἰσχίνης κέχρηται· πρῶτον εἰπὼν περὶ τοῦ τῶν ὑπευθύνων νόμου καὶ δεύτερον περὶ τοῦ τῶν κηρυγμάτων καὶ τρίτον περὶ τῆς πολιτείας· ἠξίωσε δὲ καὶ τὸν Δημοσθένην τὴν αὐτὴν τάξιν ποιήσασθαι. ὁ δὲ ῥήτωρ καὶ ἀπὸ τῆς πολιτείας τὴν ἀρχὴν ἐποιήσατο καὶ πάλιν εἰς ταύτην τὸν λόγον κατέστρεψε, τεχνικῶς ποιῶν· δεῖ γὰρ ἄρχεσθαί τε ἀπὸ τῶν ἰσχυροτέρων καὶ λήγειν εἰς ταῦτα· μέσα δὲ τέθεικε τὰ περὶ τῶν νόμων, καὶ τῷ μὲν περὶ τῶν ὑπευθύνων ἀντιτίθησι διανοίας, τῷ δὲ περὶ τῶν κηρυγμάτων νόμον ἕτερον ἤτοι νόμου μέρος, ὥς φησιν αὐτός, ἐν ᾧ συγκεχώρηται καὶ ἐν τῷ θεάτρῳ κηρύττειν, ἐὰν ὁ δῆμος ἢ ἡ βουλὴ τοῦτο ψηφίσηται.

ΕΤΕΡΑ ΥΠΟΘΕΣΙΣ.

Ἀθηναῖοι καὶ Θηβαῖοι πολεμοῦντες πρὸς Φίλιππον ἐν Χαιρωνείᾳ, πόλει τῆς Βοιωτίας, ἡττήθησαν· ἐπικρατήσας οὖν ὁ Μακεδὼν φρουρὰν μὲν εἰς τὰς Θήβας ἐνέβαλε, καὶ εἶχεν ὑπὸ χεῖρα

δουλεύουσαν. ἐλπίσαντες οὖν τὸ αὐτὸ παθεῖν Ἀθηναῖοι καὶ ὅσον οὐδέπω κατ' αὐτῶν ἥξειν προσδοκῶντες τὸν τύραννον, ἐσκέψαντο τὰ πεπονηκότα μέρη τῷ χρόνῳ τοῦ τείχους ἐπανορθώσασθαι, καὶ δὴ ἀφ' ἑκάστης φυλῆς τειχοποιοὶ προεβλήθησαν. τοιόνδε καὶ ἡ Πανδιονὶς ἐξ ἑαυτῆς εἵλετο πρὸς τὴν χρείαν τὸν ῥήτορα τῆς τοίνυν ἐργασίας ἐν χερσὶν οὔσης, προσδεηθεὶς ἔτι χρημάτων μετὰ τὰ δεδομένα ὑπὸ τῆς πόλεως ὁ ῥήτωρ ἐκ τῶν ἰδίων ἐδαπάνησε, καὶ οὐκ ἐλογίσατο αὐτὰ τῇ πόλει, ἀλλὰ κατεχαρίσατο. ταύτην ἀφορμὴν ὁ Κτησιφῶν, εἷς τῶν πολιτευομένων, δεξάμενος εἰσήνεγκε γνώμην ἐν τῇ βουλῇ περὶ αὐτοῦ τοιαύτην, "ἐπειδὴ διατελεῖ Δημοσθένης ὁ Δημοσθένους παρ' ὅλον τὸν βίον εὔνοιαν εἰς τὴν πόλιν ἐπιδεικνύμενος, καὶ νῦν δὲ τειχοποιὸς ὢν καὶ προσδεηθεὶς χρημάτων οἴκοθεν παρέσχε καὶ ἐχαρίσατο, διὰ τοῦτο δεδόχθω τῇ βουλῇ καὶ τῷ δήμῳ στεφανοῦσθαι αὐτὸν χρυσέῳ στεφάνῳ, ἐν τῷ θεάτρῳ, τραγῳδιῶν ἀγομένων καινῶν", ἴσως ὅτε πλήθη συντρέχει ἐπιθυμοῦντα καινὰ δράματα βλέπειν. εἰσαγομένου τοίνυν καὶ εἰς τὸν δῆμον τοῦ προβουλεύματος, ἐφίσταται τοῦ Κτησιφῶντος κατήγορος Αἰσχίνης, ἐκ τῆς πολιτείας ὑπάρχων ἐχθρός, παράνομον εἶναι φάσκων πρὸς τρεῖς νόμους τὸ ψήφισμα, ἕνα μὲν τὸν κελεύοντα τὸν ὑπεύθυνον μὴ στεφανοῦσθαι, πρὶν ἂν δῷ τὰς εὐθύνας· οὔπω δὲ ταύτας, φησίν, ὁ Δημοσθένης ἐδεδώκει καὶ τὰ θεωρικὰ διοικῶν καὶ τειχοποιὸς ὤν, καὶ ἔδει ἀναμεῖναι καὶ ἐπισχεῖν τὸ γέρας, ἕως ἂν ὀφθῇ καθαρὸς ἐξετασθείς. δεύτερον δὲ ἀναγινώσκει νόμον τὸν κελεύοντα ἐν Πυκνὶ στεφανοῦσθαι, ἐν τῇ ἐκκλησίᾳ, διαβάλλων τοὺς πολίτας τοὺς δεξαμένους ἐν τῷ θεάτρῳ ἀναγορευθῆναι τοῦ Δημοσθένους τὸν στέφανον. ὁ δὲ τρίτος νόμος εἰς τὴν ὅλην ὁρᾷ τοῦ βίου καὶ τῆς πολιτείας ἐξέτασιν· κελεύει γὰρ μηδέποτε ψευδῆ γράμματα εἰς τὸ Μητρῷον εἰσάγειν, ἔνθα ἐστὶν ὅλα τὰ δημόσια γράμματα. ἐψεύσατο δέ, φησίν,

εὔνοιαν καὶ σπουδὴν μαρτυρήσας τῷ Δημοσθένει· κακόνους γὰρ μᾶλλον καὶ πολέμιος εὑρίσκεται τῇ πατρίδι. τούτου τοῦ νόμου χρησίμου τυγχάνοντος, τοῦ τρίτου, ἀντιλαβόμενος ὥς πέρ τινος ἀγκύρας ὁ ῥήτωρ κατεπάλαισε τὸν ἀντίδικον, μεθόδῳ δεινοτάτῃ καὶ σοφωτάτῃ τῇ περὶ τοῦ κατηγόρου χρησάμενος· ἐκεῖθεν γὰρ ἔσχε λαβὴν ἑλεῖν καὶ καταγωνίσασθαι τὸν πολέμιον. τοὺς μὲν γὰρ ἄλλους δύο νόμους, τόν τε τῶν ὑπευθύνων καὶ τὸν τοῦ κηρύγματος, εἰς τὸ μέσον τοῦ λόγου ἀπέρριψε, στρατηγικῶς κακοὺς δ' εἰς μέσον ἐλάσας, τῷ δὲ ἰσχυροτάτῳ εἰς τὰ ἄκρα προσκέχρηται, τὸ σαθρὸν τῶν ἄλλων ἐξ ἑκατέρου ῥωννύς. ἔοικε δὲ καὶ διοικεῖν πρὸς τὸ συμφέρον τὸν λόγον, καὶ οὐ σφόδρα ἀναιδῶς τὴν τέχνην ἐπιδεικνύμενος. δοκῶν γὰρ ἐν πρώτοις ὑπερβαίνειν τὸ νόμιμον, ἑτέρῳ τρόπῳ τῷ νομίμῳ προσκέχρηται· καὶ γὰρ νόμον ἀνέγνω Αἰσχίνης τὸν περὶ τῶν στεφάνων ψευδῆ, πρὸς ὃν ὁ ῥήτωρ ἀποκρινόμενος εὗρε καιρὸν εἰς μέσον ἀγαγεῖν τὰ ἑαυτοῦ πολιτεύματα, ὡς νομίμῳ μαχόμενος. καὶ ἡ μὲν διοίκησις τοῦ λόγου τοιαύτη, κεφάλαιον δὲ ἰσχυρὸν τῷ μὲν Αἰσχίνῃ τὸ νόμιμον, τῷ δὲ ῥήτορι τὸ δίκαιον, κοινὸν δὲ ἀπὸ τοῦ ἴσου τὸ συμφέρον, οὐκ ἔχον φανερὰν τὴν ἐξέτασιν. ἡ στάσις ἔγγραφος πραγματική· περὶ ῥητοῦ γὰρ τὸ ψήφισμα.

Τῆς δὲ γραφῆς ἔτι Φιλίππου ζῶντος ἀποτεθείσης, ἐπὶ Ἀλεξάνδρου διαδεξαμένου τὴν ἀρχὴν ὁ λόγος ἐστὶ καὶ ἡ κρίσις. ὡς γὰρ ἀπέθανε Φίλιππος καὶ τὴν φρουρὰν οἱ Θηβαῖοι τεθαρσηκότες ἐξέβαλον, ὁ μὲν Ἀλέξανδρος ὡς καταφρονηθεὶς τὰς Θήβας κατέσκαψεν, εἶτα μεταγνοὺς ἐπὶ τῷ πεπραγμένῳ ἐξεχώρησε τῆς Ἑλλάδος αἰσχυνόμενος καὶ κατὰ τῶν βαρβάρων ἐστράτευσεν, οἱ δὲ Ἀθηναῖοι καιρὸν ἔχειν ἐνόμισαν κρίσει παραδοῦναι τοὺς προδότας τοὺς τὴν Ἑλλάδα ἀδικήσαντας, καὶ οὕτω συνεκροτήθη τὸ δικαστήριον.

Πρῶτον μὲν ὦ ἄνδρες Ἀθηναῖοι τοῖς θεοῖς εὔχομαι πᾶσι καὶ πάσαις, ὅσην εὔνοιαν ἔχων ἐγὼ διατελῶ τῇ τε πόλει καὶ πᾶσιν ὑμῖν, τοσαύτην ὑπάρξαι μοι παρ' ὑμῶν εἰς τουτονὶ τὸν ἀγῶνα, ἔπειθ' ὅ πέρ ἐστι μάλισθ' ὑπὲρ ὑμῶν καὶ τῆς ὑμετέρας εὐσεβείας τε καὶ δόξης, τοῦτο παραστῆσαι τοὺς θεοὺς ὑμῖν, μὴ τὸν ἀντίδικον σύμβουλον 1
ποιήσασθαι περὶ τοῦ πῶς ἀκούειν ὑμᾶς ἐμοῦ δεῖ (σχέτλιον γὰρ ἂν εἴη τοῦτό γε) ἀλλὰ τοὺς νόμους καὶ τὸν ὅρκον, ἐν ᾧ πρὸς ἅπασι τοῖς ἄλλοις δικαίοις καὶ τοῦτο γέγραπται, τὸ ὁμοίως ἀμφοῖν ἀκροάσασθαι. τοῦτο δ' ἐστὶν οὐ μόνον τὸ μὴ προκατεγνωκέναι μηδέν, οὐδὲ τὸ τὴν εὔνοιαν ἴσην ἀποδοῦναι, ἀλλὰ καὶ τὸ τῇ τάξει καὶ τῇ ἀπολογίᾳ, ὡς βεβούληται καὶ προῄρηται τῶν ἀγωνιζομένων ἕκαστος, οὕτως ἐᾶσαι χρήσασθαι. 2

Πολλὰ μὲν οὖν ἔγωγ' ἐλαττοῦμαι κατὰ τουτονὶ 3
τὸν ἀγῶνα Αἰσχίνου, δύο δ' ὦ ἄνδρες Ἀθηναῖοι καὶ μεγάλα, ἓν μὲν ὅτι οὐ περὶ τῶν ἴσων ἀγωνίζομαι·

Ch. 1—9. Exordium: opening address to the Dicasts.

Ch. 1. *πρῶτον μὲν*, followed by *ἔπειτα* without *δὲ*, is frequently found in Demosth. and other Greek writers. See Jelf's Greek Grammar, sect. 766.——*πᾶσιν ὑμῖν*. Æschines (in Ctes. ch. 56) tells us that a greater number of Athenian citizens and foreigners attended to hear this trial than had ever been known to come to any public suit within the memory of man.—*διατελῶ ἔχων* "which I have always entertained, and still continue to entertain."——*εὐσεβείας*. It concerned their piety, on account of the oath they had taken, "*ἀκροάσομαι τοῦ τε κατηγόρου καὶ τοῦ ἀπολογουμένου ὁμοίως ἀμφοῖν.*"

Ch. 2. *τὸ μὴ προκατεγνωκέναι μηδέν*, "the absence of all prejudice on either side."——*τῇ τάξει . . . . ἀπολογίᾳ* "the method and subject-matter of his pleading;" *τάξις* here, as in ch. 56, alludes to the arrangement of topics which each party might choose to adopt. *ἀπολογία* is here used generally, applicable either to the plaintiff or defendant. The whole passage refers to Æsch. in Ctes. 202—205.

οὐ γάρ ἐστιν ἴσον νῦν ἐμοὶ τῆς παρ' ὑμῶν εὐνοίας διαμαρτεῖν καὶ τούτῳ μὴ ἑλεῖν τὴν γραφήν, ἀλλ' ἐμοὶ μέν—οὐ βούλομαι δυσχερὲς εἰπεῖν οὐδὲν ἀρχόμενος τοῦ λόγου, οὗτος δ' ἐκ περιουσίας μου κατηγορεῖ. ἕτερον δ', ὃ φύσει πᾶσιν ἀνθρώποις ὑπάρχει, τῶν μὲν λοιδοριῶν καὶ τῶν κατηγοριῶν ἀκούειν ἡδέως, τοῖς ἐπαινοῦσι δ' αὐτοὺς ἄχθεσθαι· τούτων τοίνυν
4 ὃ μέν ἐστι πρὸς ἡδονήν, τούτῳ δέδοται, ὃ δὲ πᾶσιν ὡς ἔπος εἰπεῖν ἐνοχλεῖ, λοιπὸν ἐμοί. κἂν μὲν εὐλαβούμενος τοῦτο μὴ λέγω τὰ πεπραγμένα ἐμαυτῷ, οὐκ ἔχειν ἀπολύσασθαι τὰ κατηγορημένα δόξω οὐδ' ἐφ' οἷς ἀξιῶ τιμᾶσθαι δεικνύναι· ἐὰν δ' ἐφ' ἃ καὶ πεποίηκα καὶ πεπολίτευμαι βαδίζω, πολλάκις λέγειν ἀναγκασθήσομαι περὶ ἐμαυτοῦ· πειράσομαι μὲν οὖν ὡς μετριώτατα τοῦτο ποιεῖν· ὅ τι δ' ἂν τὸ πρᾶγμα αὐτὸ ἀναγκάζῃ, τούτου τὴν αἰτίαν οὗτός ἐστι δίκαιος ἔχειν ὁ τοιοῦτον ἀγῶνα ἐνστησάμενος.

5 Οἶμαι δ' ὑμᾶς πάντας ὦ ἄνδρες Ἀθηναῖοι ἂν ὁμολογῆσαι κοινὸν εἶναι τουτονὶ τὸν ἀγῶνα ἐμοὶ καὶ Κτησιφῶντι καὶ οὐδὲν ἐλάττονος ἄξιον σπουδῆς ἐμοί· πάντων μὲν γὰρ ἀποστερεῖσθαι λυπηρόν

Ch. 3. *ἐκ περιουσίας κ.τ.λ.* "But Æschines accuses me from a situation in which he risks nothing;" implying that what he gains is clear profit. A shorter translation is given in Dindorf's notes, "at a great advantage." *περιουσία*, literally *περισσόν τι τῆς οὐσίας*, "something gained over and above a man's original property." Comp. Thucyd. v. 103, *ἀπὸ περιουσίας χρωμένους ἐλπίδι* "who use hope as a supervening influence, and not as a vital principle," so that the loss of it will not ruin them. Dissen translates *ἐκ περιουσίας* "ex merâ insolentiâ," but this destroys the antithesis to *πολλὰ..ἐλαττοῦμαι* and *ἀλλ' ἐμοὶ μέν. ἕτερον δὲ*, sub. *ἐλαττοῦμαι.*

Ch. 4. *πᾶσιν ὡς ἔπος εἰπεῖν* = "almost every one." Lat. "propè dixerim omnes."

Ch. 5. *ἄξιον σπουδῆς ἐμοὶ* "deserving of zealous attention on my part." Compare a similar use of the dative in Eurip. Hec. 309, "*ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς, γυναί.*"

*ἐστι καὶ χαλεπόν, ἄλλως τε κἂν ὑπ' ἐχθροῦ τῳ
τοῦτο συμβαίνῃ, μάλιστα δὲ τῆς παρ' ὑμῶν εὐ-
νοίας καὶ φιλανθρωπίας, ὅσῳ περ καὶ τὸ τυχεῖν
τούτων μέγιστόν ἐστιν. περὶ τούτων δ' ὄντος του-* 6
*τουὶ τοῦ ἀγῶνος, ἀξιῶ καὶ δέομαι πάντων ὁμοίως
ὑμῶν ἀκοῦσαί μου περὶ τῶν κατηγορημένων ἀπο-
λογουμένου δικαίως, ὥσπερ οἱ νόμοι κελεύουσιν,
οὓς ὁ τιθεὶς ἐξ ἀρχῆς Σόλων, εὔνους ὢν ὑμῖν καὶ
δημοτικός, οὐ μόνον τῷ γράψαι κυρίους ᾤετο δεῖν
εἶναι, ἀλλὰ καὶ τῷ τοὺς δικάζοντας ὀμωμοκέναι,
οὐκ ἀπιστῶν ὑμῖν, ὥς γ' ἐμοὶ φαίνεται, ἀλλ' ὁρῶν* 7
*ὅτι τὰς αἰτίας καὶ τὰς διαβολάς, αἷς ἐκ τοῦ πρό-
τερος λέγειν ὁ διώκων ἰσχύει, οὐκ ἔνι τῷ φεύγοντι
παρελθεῖν, εἰ μὴ τῶν δικαζόντων ἕκαστος ὑμῶν
τὴν πρὸς τοὺς θεοὺς εὐσέβειαν φυλάττων καὶ τὰ
τοῦ λέγοντος ὕστερον δίκαια εὐνοϊκῶς προσδέξεται,
καὶ παρασχὼν ἑαυτὸν ἴσον καὶ κοινὸν ἀμφοτέροις
ἀκροατήν, οὕτω τὴν διάγνωσιν ποιήσεται περὶ
ἁπάντων.*

Μέλλων *δὲ τοῦ τε ἰδίου βίου παντός, ὡς ἔοικε,* 8
*λόγον διδόναι τήμερον καὶ τῶν κοινῇ πεπολιτευμέ-
νων, [βούλομαι] πάλιν τοὺς θεοὺς παρακαλέσαι,
καὶ ἐναντίον ὑμῶν εὔχομαι πρῶτον μέν, ὅσην εὔ-
νοιαν ἔχων ἐγὼ διατελῶ τῇ τε πόλει καὶ πᾶσιν
ὑμῖν, τοσαύτην ὑπάρξαι μοι εἰς τουτονὶ τὸν ἀγῶνα,*

Ch. 6. *δημοτικός* "public-spirited, patriotic." *πολιτικός* has the same sense in ch. 13. *ὁ δημοτικός* (ch. 122) "the popular leader." Cf. Arist. Nub. 1190. *ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν.*

Ch. 7. *παρελθεῖν* "to overcome, get the better of," literally, to pass by in a race, therefore appropriately used in connection with *ὁ διώκων* and *τῷ φεύγοντι*. Arist. Equit. 275. *ἢν δ' ἀναιδείᾳ παρέλθῃς, ἡμέτερος ο πυραμοῦς.* "nostra est *adorea*." *κοινὸν* "impartial."

Ch. 8. *παρακαλέσαι* "to summon" as it were my coadjutors (fautores) into court. See note on ch. 143.

ἔπειθ' ὅ τι μέλλει συνοίσειν καὶ πρὸς εὐδοξίαν κοινῇ καὶ πρὸς εὐσέβειαν ἑκάστῳ, τοῦτο παραστῆσαι πᾶσιν ὑμῖν περὶ ταυτησὶ τῆς γραφῆς γνῶναι.

9 *Εἰ μὲν οὖν περὶ ὧν ἐδίωκε μόνον κατηγόρησεν Αἰσχίνης, κἀγὼ περὶ αὐτοῦ τοῦ προβουλεύματος εὐθὺς ἂν ἀπελογούμην· ἐπειδὴ δ' οὐκ ἐλάττω λόγον τἄλλα διεξιὼν ἀνήλωκε καὶ τὰ πλεῖστα κατεψεύσατό μου, ἀναγκαῖον εἶναι νομίζω καὶ δίκαιον ἅμα βραχέα, ὦ ἄνδρες Ἀθηναῖοι, περὶ τούτων εἰπεῖν πρῶτον, ἵνα μηδεὶς ὑμῶν τοῖς ἔξωθεν λόγοις ἠγμένος ἀλλοτριώτερον τῶν ὑπὲρ τῆς γραφῆς δικαίων ἀκούῃ μου.*

10 *Περὶ μὲν δὴ τῶν ἰδίων ὅσα λοιδορούμενος βεβλασφήμηκε περὶ ἐμοῦ, θεάσασθε ὡς ἁπλᾶ καὶ δίκαια λέγω. εἰ μὲν ἴστε με τοιοῦτον οἷον οὗτος ᾐτιᾶτο (οὐ γὰρ ἄλλοθί που βεβίωκα ἢ παρ' ὑμῖν), μηδὲ φωνὴν ἀνάσχησθε, μηδ' εἰ πάντα τὰ κοινὰ ὑπέρευ πεπολίτευμαι, ἀλλ' ἀναστάντες καταψηφίσασθε ἤδη· εἰ δὲ πολλῷ βελτίω τούτου καὶ ἐκ βελτιόνων, καὶ μηδενὸς τῶν μετρίων, ἵνα μηδὲν ἐπαχθὲς λέγω, χείρονα καὶ ἐμὲ καὶ τοὺς ἐμοὺς*

Ch. 9—53. Refutation of charges foreign to the main question, *ἔξω τῆς γραφῆς.*

— *ἀλλοτριώτερον κ. τ. λ.* "May listen with alienated feelings to my just arguments (or justification) touching the indictment," as *τὰ τοῦ λέγοντος ὕστερον δίκαια* above. Demosthenes often uses *ὑπὲρ* in cases where we should find *περί* in other writers; and sometimes both *ὑπὲρ* and *περὶ* in the same sentence with no perceptible difference of meaning. See for instance Fals. Leg. 107.

Ch. 10. *καταψηφίσασθε ἤδη* "pass a vote of censure upon me at once." *καταψηφίζομαι* the opposite word to *ἐπαινῶ*, to pass a vote of thanks.——*ἐκ βελτιόνων* "coming from a better stock." *τῶν μετρίων* "respectable citizens."——*ἐπαχθές* "arrogant, invidious," the same metaphor of *weight* applied to character in ch. 19, *οἱ τότε μὲν βαρεῖς Θηβαῖοι.*

ὑπειλήφατε καὶ γιγνώσκετε, τούτῳ μὲν μηδ' ὑπὲρ τῶν ἄλλων πιστεύετε (δῆλον γὰρ ὡς ὁμοίως ἅπαντ' ἐπλάττετο), ἐμοὶ δ', ἣν παρὰ πάντα τὸν χρόνον εὔνοιαν ἐνδέδειχθε ἐπὶ πολλῶν ἀγώνων τῶν πρότερον, καὶ νυνὶ παράσχεσθε. κακοήθης δ' ὤν, Αἰσ- 11
χίνη, τοῦτο παντελῶς εὔηθες ᾠήθης, τοὺς περὶ τῶν πεπραγμένων καὶ πεπολιτευμένων λόγους ἀφέντα με πρὸς τὰς λοιδορίας τὰς παρὰ σοῦ τρέψεσθαι. οὐ δὴ ποιήσω τοῦτο· οὐχ οὕτω τετύφωμαι· ἀλλ' ὑπὲρ μὲν τῶν πεπολιτευμένων ἃ κατεψεύδου καὶ διέβαλλες, ἐξετάσω, τῆς δὲ πομπείας ταύτης τῆς ἀνέδην γεγενημένης ὕστερον, ἂν βουλομένοις ἀκούειν ᾖ τουτοισί, μνησθήσομαι.

Τὰ μὲν οὖν κατηγορημένα πολλά, καὶ περὶ ὧν 12
ἐνίων μεγάλας καὶ τὰς ἐσχάτας οἱ νόμοι διδόασι τιμωρίας· τοῦ δὲ παρόντος ἀγῶνος ἡ προαίρεσις αὕτη· ἐχθροῦ μὲν ἐπήρειαν ἔχει καὶ ὕβριν καὶ λοιδορίαν καὶ προπηλακισμὸν ὁμοῦ καὶ πάντα τὰ τοιαῦτα, τῶν μέντοι κατηγοριῶν καὶ τῶν αἰτιῶν τῶν εἰρημένων, εἴ περ ἦσαν ἀληθεῖς, οὐκ ἔνι τῇ πόλει δίκην ἀξίαν λαβεῖν, οὐδ' ἐγγύς. οὐ γὰρ 13
ἀφαιρεῖσθαι δεῖ τὸ προσελθεῖν τῷ δήμῳ καὶ λό-

Ch. 11. *κακοήθης* "maliciously cunning." *εὐήθης* "foolishly simple." The same use of *εὐ* in comp. in a questionable sense occurs ch. 70, *ὦ λέγων εὐχερῶς ὅτι ἂν βουλήθῃς.*——*οὐκ οὕτω τετύφωμαι* "I am not so infatuated," probably der. from *τῦφος* smoke; though Harpocration gives several other derivations. See Mr. Shilleto's note on Fals. Leg. 241.——*πομπείας . . . . γεγενημένης* "the ribaldry you have so unrestrainedly uttered." *ἀνέδην* = immissis habenis, from *ἀνίημι*. For *πομπεία*, see on ch. 124.

Ch. 12. *ἐπηρεία*, defined by the Grammarians as that kind of spite which injures another, *οὐχ ἵνα τι αὐτῷ, ἀλλ' ἵνα μὴ ἐκείνῳ*, such as that of the dog in the manger.

Ch. 13. *οὐ γὰρ ἀφαιρεῖσθαι κ. τ. λ.* The translation of this difficult passage appears to be as follows: "It is not fair to deprive any one of his privilege of coming before the people and obtaining a hearing: nor at any rate (= much less) is it fair to

γου τυχεῖν, οὐδ' ἐν ἐπηρείας τάξει καὶ φθόνου τοῦτο ποιεῖν· οὔτε μὰ τοὺς θεοὺς ὀρθῶς ἔχον οὔτε πολιτικὸν οὔτε δίκαιόν ἐστιν, ὦ ἄνδρες Ἀθηναῖοι· ἀλλ' ἐφ' οἷς ἀδικοῦντά με ἑώρα τὴν πόλιν, οὖσί γε τηλικούτοις ἡλίκα νῦν ἐτραγῴδει καὶ διεξῄει, ταῖς ἐκ τῶν νόμων τιμωρίαις παρ' αὐτὰ τἀδικήματα χρῆσθαι, εἰ μὲν εἰσαγγελίας ἄξια πράττοντά με ἑώρα, εἰσαγγέλλοντα καὶ τοῦτον τὸν τρόπον εἰς κρίσιν καθιστάντα παρ' ὑμῖν, εἰ δὲ γράφοντα παράνομα, παρανόμων γραφόμενον· οὐ γὰρ δήπου Κτησιφῶντα μὲν δύναται διώκειν δι' ἐμέ, ἐμὲ δέ, εἴ περ ἐξελέγχειν ἐνόμιζεν, αὐτὸν οὐκ ἂν ἐγράψατο. καὶ μὴν εἴ τι τῶν ἄλλων ὧν νυνὶ
14 *διέβαλλε καὶ διεξῄει ἢ καὶ ἄλλ' ὁτιοῦν ἀδικοῦντά με ὑμᾶς ἑώρα, εἰσὶ νόμοι περὶ πάντων καὶ τιμωρίαι καὶ ἀγῶνες καὶ κρίσεις, καὶ τούτοις ἐξῆν ἅπασι*

do this on the ground (*ἐν τάξει*, a military term) of mere spite and envy. By heaven, it is neither right, nor public-spirited, nor just." Some refer *ἀφαιρεῖσθαι* to Ctesiphon (comparing ch. 15, ult.) and consider the words *ἀφαιρεῖσθαι* to *τυχεῖν* = *ζημιοῦν ἀτιμίᾳ τὸν Κτησιφῶντα*, which would be the case if he were convicted by *γραφὴ παρανόμων*. But if we look to the parallel passage in Æsch. Ctes. 202, it will appear more probable that Demosth. alludes to his own case. Æschines there says, "When Ctesiphon gets up to answer me, he will say *κάλει, κάλει*, 'call Demosthenes:' against the state you call him, Athenians," &c. It is of this that Demosth. here complains.—*ἐτραγῴδει καὶ διεξῄει* = *τραγικῶς διεξῄει* "he detailed so dramatically"—the first hit at Æschines' former profession of actor.——*παρ' αὐτὰ τἀδικήματα* "at the time when the offences themselves were committed:" ch. 15, *τοὺς παρ' αὐτὰ τὰ πράγματα ἐλέγχους*.——*εἰσαγγελίας*. The distinction between *δίκη, γραφή*, and *εἰσαγγελία* is as follows. *δίκη*, primarily, *any legal proceeding whatsoever*, then in a more limited sense *a civil action; γραφή*, an action in which *the state* appears as a party injured, immediately (*γραφὴ δημοσία*) or mediately (*γραφὴ ἰδία*); *εἰσαγγελία*, a form of proceeding against offences not provided for by statute, "impeachment."——*εἰ δὲ γράφοντα κ.τ.λ.* "If he saw me proposing any illegal measures, he should have indicted me for illegal proposition. For of course he cannot now be prosecuting Ctesiphon on my account," &c. *δήπου* in Demosthenes is strongly ironical.

χρῆσθαι, καὶ ὁπηνίκα ἐφαίνετο ταῦτα πεποιηκὼς
καὶ τοῦτον τὸν τρόπον κεχρημένος τοῖς πρὸς ἐμέ,
ὡμολογεῖτο ἂν ἡ κατηγορία τοῖς ἔργοις αὐτοῦ. νῦν 15
δ' ἐκστὰς τῆς ὀρθῆς καὶ δικαίας ὁδοῦ καὶ φυγὼν
τοὺς παρ' αὐτὰ τὰ πράγματα ἐλέγχους, τοσούτοις
ὕστερον χρόνοις αἰτίας καὶ σκώμματα καὶ λοιδο-
ρίας συμφορήσας ὑποκρίνεται. εἶτα κατηγορεῖ μὲν
ἐμοῦ, κρίνει δὲ τουτονί, καὶ τοῦ μὲν ἀγῶνος ὅλου
τὴν πρὸς ἐμὲ ἔχθραν προΐσταται, οὐδαμοῦ δ' ἐπὶ
ταύτην ἀπηντηκὼς ἐμοὶ τὴν ἑτέρου ζητῶν ἐπιτι-
μίαν ἀφελέσθαι φαίνεται. καίτοι πρὸς ἅπασιν, ὦ 16
ἄνδρες Ἀθηναῖοι, τοῖς ἄλλοις οἷς ἂν εἰπεῖν τις ὑπὲρ
Κτησιφῶντος ἔχοι, καὶ τοῦτ' ἔμοιγε δοκεῖ καὶ μάλ'
εἰκότως ἂν λέγειν, ὅτι τῆς ἡμετέρας ἔχθρας ἡμᾶς
ἐφ' ἡμῶν αὐτῶν δίκαιον ἦν τὸν ἐξετασμὸν ποι-
εῖσθαι, οὐ τὸ μὲν πρὸς ἀλλήλους ἀγωνίζεσθαι
παραλείπειν, ἑτέρῳ δ' ὅτῳ κακόν τι δώσομεν ζη-
τεῖν· ὑπερβολὴ γὰρ ἀδικίας τοῦτό γε.

Πάντα μὲν τοίνυν τὰ κατηγορημένα ὁμοίως ἐκ 17
τούτων ἄν τις ἴδοι οὔτε δικαίως οὔτ' ἐπ' ἀληθείας
οὐδεμιᾶς εἰρημένα· βούλομαι δὲ καὶ καθ' ἓν ἕκα-
στον αὐτῶν ἐξετάσαι, καὶ μάλισθ' ὅσα ὑπὲρ τῆς
εἰρήνης καὶ τῆς πρεσβείας κατεψεύσατό μου, τὰ
πεπραγμένα ἑαυτῷ μετὰ Φιλοκράτους ἀνατιθεὶς

Ch. 15. ὑποκρίνεται "plays the actor," inf. 287.——προΐσταται (= πρόφασιν ποιεῖται, de verâ causâ, Schæf.) "makes the prominent or chief object."——οὐδαμοῦ "on no former occasion:" in ch. 251, he boasts that Æschines had never brought a single action against him.

Ch. 16. (fin.) τοῦτό γε, the γε is strongly emphatic, as frequently. So ch. 1, σχέτλιον γὰρ ἂν εἴη τοῦτό γε "for this would be indeed a hard case."

Ch. 17. ἀνατιθεὶς "imputing, throwing the blame upon." Thus ἀναφορά, 220, signifies "something to throw the blame upon."——ἵνα . . . . θεωρῆτε "that you may consider each measure with reference to the *then* existing circumstances."

ἐμοί. ἔστι δ' ἀναγκαῖον ὦ ἄνδρες Ἀθηναῖοι καὶ προσῆκον ἴσως, ὡς κατ' ἐκείνους τοὺς χρόνους εἶχε τὰ πράγματα ἀναμνῆσαι, ἵνα πρὸς τὸν ὑπάρχοντα καιρὸν ἕκαστα θεωρῆτε.

18 *Τοῦ γὰρ Φωκικοῦ συστάντος πολέμου, οὐ δι ἐμέ (οὐ γὰρ δὴ ἔγωγε ἐπολιτευόμην πω τότε), πρῶτον μὲν ὑμεῖς οὕτω διέκεισθε ὥστε Φωκέας μὲν βούλεσθαι σωθῆναι, καίπερ οὐ δίκαια ποιοῦντας ὁρῶντες, Θηβαίοις δ' ὁτιοῦν ἂν ἐφησθῆναι παθοῦσιν, οὐκ ἀλόγως οὐδ' ἀδίκως αὐτοῖς ὀργιζόμενοι· οἷς γὰρ εὐτυχήκεσαν ἐν Λεύκτροις, οὐ μετρίως ἐκέχρηντο· ἔπειθ' ἡ Πελοπόννησος ἅπασα διειστήκει, καὶ οὔθ' οἱ μισοῦντες Λακεδαιμονίους οὕτως ἴσχυον ὥστε ἀνελεῖν αὐτούς, οὔθ' οἱ πρότερον δι' ἐκείνων ἄρχοντες κύριοι τῶν πόλεων ἦσαν, ἀλλά τις ἦν ἄκριτος καὶ παρὰ τούτοις καὶ παρὰ τοῖς ἄλλοις*
19 *ἅπασιν ἔρις καὶ ταραχή. ταῦτα δ' ὁρῶν ὁ Φίλιππος (οὐ γὰρ ἦν ἀφανῆ) τοῖς παρ' ἑκάστοις προδόταις χρήματα ἀναλίσκων πάντας συνέκρουε καὶ πρὸς αὑτοὺς ἐτάραττεν· εἶτ' ἐν οἷς ἡμάρτανον ἄλ-*

Ch. 18. *τοῦ γὰρ Φωκικοῦ κ. τ. λ.* The Phocian or Sacred War began 357 B. C., and ended in 346. See Thirlwall's Greece, vol. v. ch. 44. *γὰρ* "narrativum," as it may be called, must not be translated, it merely serves to usher in the coming narration. ——*ἐφησθῆναι* "to rejoice *over*, or exult in" the misfortunes of another, generally expressed in the Tragedians by *ἐπιχαίρω*. So *ἐχθροῖς ἐπίχαρτα πέπονθα*, Prom. Vinct. v. 164, &c. See Blomf. Gloss. on the word.

Ch. 19. *ξυνέκρουε* "kept bringing into collision, causing to clash:" Lat. "collidere." *ἐφύετο = ηὐξάνετο* "was increasing his strength."—*ὥς δὲ . . ἐπηγγείλατο* "But when it became manifest to all men that the once haughty, now unfortunate Thebans, reduced to extremities by the length of the war, would be compelled to fly to you for refuge; Philip, to prevent this from happening, and the different states from coalescing, offered peace to you, and succour to them."—*τῷ μήκει τοῦ πολέμου*: the sacred war had lasted nine years.

— *ὡς ἔργῳ φάνερον γέγονεν* "as the event has proved." *συνελάμβανον* "were ready to aid you."

λοι καὶ κακῶς ἐφρόνουν, αὐτὸς παρεσκευάζετο καὶ κατὰ πάντων ἐφύετο. ὡς δὲ ταλαιπωρούμενοι τῷ μήκει τοῦ πολέμου οἱ τότε μὲν βαρεῖς νῦν δ' ἀτυχεῖς Θηβαῖοι φανεροὶ πᾶσιν ἦσαν ἀναγκασθησόμενοι καταφεύγειν ἐφ' ὑμᾶς, Φίλιππος, ἵνα μὴ τοῦτο γένοιτο μηδὲ συνέλθοιεν αἱ πόλεις, ὑμῖν μὲν εἰρήνην ἐκείνοις δὲ βοήθειαν ἐπηγγείλατο. τί οὖν 20
συνηγωνίσατο αὐτῷ πρὸς τὸ λαβεῖν ὀλίγου δεῖν ὑμᾶς ἑκόντας ἐξαπατωμένους; ἡ τῶν ἄλλων Ἑλλήνων, εἴτε χρὴ κακίαν εἴτ' ἄγνοιαν εἴτε καὶ ἀμφότερα ταῦτ' εἰπεῖν, οἳ πόλεμον συνεχῆ καὶ μακρὸν πολεμούντων ὑμῶν, καὶ τοῦτον ὑπὲρ τῶν πᾶσι συμφερόντων, ὡς ἔργῳ φανερὸν γέγονεν, οὔτε χρήμασιν οὔτε σώμασιν οὔτ' ἄλλῳ οὐδενὶ τῶν ἁπάντων συνελάμβανον ὑμῖν· οἷς καὶ δικαίως καὶ προσηκόντως ὀργιζόμενοι ἑτοίμως ὑπηκούσατε τῷ Φιλίππῳ. ἡ μὲν οὖν τότε συγχωρηθεῖσα εἰρήνη διὰ ταῦτ', οὐ δι' ἐμέ, ὡς οὗτος διέβαλλεν, ἐπράχθη· τὰ δὲ τούτων ἀδικήματα καὶ δωροδοκήματα ἐν αὐτῇ τῶν νυνὶ παρόντων πραγμάτων, ἄν τις ἐξετάζῃ δικαίως, αἴτια εὑρήσει. καὶ ταυτὶ πάνθ' ὑπὲρ τῆς ἀληθείας 21
ἀκριβολογοῦμαι καὶ διεξέρχομαι. εἰ γὰρ εἶναί τι δοκοίη τὰ μάλιστα ἐν τούτοις ἀδίκημα, οὐδέν ἐστι δήπου πρὸς ἐμέ, ἀλλ' ὁ μὲν πρῶτος εἰπὼν καὶ μνησθεὶς ὑπὲρ τῆς εἰρήνης Ἀριστόδημος ἦν ὁ ὑποκριτής, ὁ δ' ἐκδεξάμενος καὶ γράψας καὶ ἑαυτὸν μετὰ τούτου μισθώσας ἐπὶ ταῦτα Φιλοκράτης ὁ

Ch. 21. *Ἀριστόδημος* was one of the first embassy of ten who set out from Athens in February 346.——*ἐκδεξάμενος καὶ γράψας* "who seconded him and drew up the resolution:" *ἐκδέχομαι*, properly "to take in succession from another," as in Fals. Leg. 42 and 369. In Æsch. Agam. 288, *ἐκδοχὴ πόμπου πύρος* is the regular succession or relays of the telegraphic beacons. In this sense of "seconding a motion" Æschin. (Ctes. 62) has the word *ὑποδοχή*, "*λέγειν ἅπαντα εἰς ὑποδοχὴν Φιλοκράτει.*"

Ἀγνούσιος, ὁ σὸς Αἰσχίνη κοινωνός, οὐχ ὁ ἐμός,
οὐδ' ἂν σὺ διαρραγῇς ψευδόμενος, οἱ δὲ συνειπόν-
τες ὅτου δήποτε ἕνεκα (ἐῶ γὰρ τοῦτό γ' ἐν τῷ
22 παρόντι) Εὔβουλος καὶ Κηφισοφῶν· ἐγὼ δ' οὐδὲν
οὐδαμοῦ. ἀλλ' ὅμως, τούτων τοιούτων ὄντων καὶ
ἐπ' αὐτῆς τῆς ἀληθείας οὕτω δεικνυμένων, εἰς τοῦθ'
ἧκεν ἀναιδείας, ὥστ' ἐτόλμα λέγειν ὡς ἄρα ἐγὼ
πρὸς τῷ τῆς εἰρήνης αἴτιος γεγενῆσθαι καὶ κεκω-
λυκὼς εἴην τὴν πόλιν μετὰ κοινοῦ συνεδρίου τῶν
Ἑλλήνων ταύτην ποιήσασθαι. εἶτ' ὦ — τί ἂν
εἰπών σέ τις ὀρθῶς προσείποι; ἔστιν ὅπου σὺ
παρών, τηλικαύτην πρᾶξιν καὶ συμμαχίαν, ἡλίκην
νυνὶ διεξῄεις, ὁρῶν ἀφαιρούμενόν με τῆς πόλεως
ἠγανάκτησας ἢ παρελθὼν ταῦτα ἃ νυνὶ κατηγορεῖς
23 ἐδίδαξας καὶ διεξῆλθες; καὶ μὴν εἰ τὸ κωλῦσαι
τὴν τῶν Ἑλλήνων κοινωνίαν ἐπεπράκειν ἐγὼ Φι-
λίππῳ, σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν, ἀλλὰ βοᾶν
καὶ διαμαρτύρεσθαι καὶ δηλοῦν τουτοισί. οὐ τοί-
νυν ἐποίησας οὐδαμοῦ τοῦτο, οὐδ' ἤκουσέ σου ταύ-
την τὴν φωνὴν οὐδείς· οὔτε γὰρ ἦν πρεσβεία
πρὸς οὐδένα ἀπεσταλμένη τότε τῶν Ἑλλήνων,
ἀλλὰ πάλαι πάντες ἦσαν ἐξεληλεγμένοι, οὔθ' οὗ-
24 τος ὑγιὲς περὶ τούτων εἴρηκεν οὐδέν. χωρὶς δὲ
τούτων καὶ διαβάλλει τὴν πόλιν τὰ μέγιστα ἐν
οἷς ψεύδεται· εἰ γὰρ ὑμεῖς ἅμα τοὺς μὲν Ἕλληνας
εἰς πόλεμον παρεκαλεῖτε, αὐτοὶ δὲ πρὸς Φίλιππον

Ch. 22. *ἐπ' αὐτῆς τῆς ἀληθείας* "resting on, based upon the naked truth:" a similar force of *ἐπὶ* is found in the expression *ἐπὶ μαρτυρίας* "*on* evidence."——*πρᾶξιν καὶ ξυμμαχίαν*, by *ἓν διὰ δυοῖν* "negotiation for alliance."—*παρελθών*, scil. *ἐπὶ τὸ βῆμα*.

Ch. 23. *πάλαι .. ἐξεληλεγμένοι* "the dispositions of all of them had been long since thoroughly tested."—*ὑγιὲς οὐδὲν* "not a word of truth."

Ch. 24. *αὐτοὶ δὲ*. In the nominative *αὐτὸς* is invariably emphatic in all numbers and genders: in the oblique cases not

περὶ τῆς εἰρήνης πρέσβεις ἐπέμπετε, Εὐρυβάτου πρᾶγμα, οὐ πόλεως ἔργον οὐδὲ χρηστῶν ἀνθρώπων διεπράττεσθε. ἀλλ' οὐκ ἔστι ταῦτα, οὐκ ἔστιν· τί γὰρ καὶ βουλόμενοι μετεπέμπεσθ' ἂν αὐτοὺς ἐν τούτῳ τῷ καιρῷ; ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἅπασιν. ἀλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ εἰρήνης ἐβουλεύεσθε. Οὔκουν οὔτε τῆς ἐξ ἀρχῆς εἰρήνης ἡγεμὼν οὐδ' αἴτιος ὢν ἐγὼ φαίνομαι, οὔτε τῶν ἄλλων ὧν κατεψεύσατό μου οὐδὲν ἀληθὲς ὂν δείκνυται.

'Επειδὴ τοίνυν ἐποιήσατο τὴν εἰρήνην ἡ πόλις, 25
ἐνταῦθα πάλιν σκέψασθε τί ἡμῶν ἑκάτερος προείλετο πράττειν· καὶ γὰρ ἐκ τούτων εἴσεσθε τίς ἦν ὁ Φιλίππῳ πάντα συναγωνιζόμενος, καὶ τίς ὁ πράττων ὑπὲρ ὑμῶν καὶ τὸ τῇ πόλει συμφέρον ζητῶν. ἐγὼ μὲν τοίνυν ἔγραψα βουλεύων ἀποπλεῖν τὴν ταχίστην τοὺς πρέσβεις ἐπὶ τοὺς τόπους, ἐν οἷς ἂν ὄντα Φίλιππον πυνθάνωνται, καὶ τοὺς ὅρκους ἀπολαμβάνειν· οὗτοι δὲ οὐδὲ γράψαντος ἐμοῦ ταῦτα ποιεῖν ἠθέλησαν. τί δὲ τοῦτ' 26
ἠδύνατο, ὦ ἄνδρες Ἀθηναῖοι; ἐγὼ διδάξω. Φιλίππῳ μὲν ἦν συμφέρον ὡς πλεῖστον τὸν μεταξὺ

necessarily so.——*Εὐρυβάτου.* This Eurybates was an Ephesian whom Crœsus sent with a large sum of money to hire mercenaries in Peloponnesus. He betrayed Crœsus to his enemy Cyrus, and his name passed into a proverb. Cf. Plat. Protag. p. 327.——*ἐγὼ φάινομαι ὢν* "it is clear that I am," "I am *proved* to be."

Ch. 25. *βουλεύων* "being a member of the *βουλή*" or council of Five Hundred. The word is here used in its primary sense, as below, 28, *εἰ δὲ βουλεύων ἐγώ κ.τ.λ.* So *γραμματεύω* "to *be* a *γραμματεύς* or assembly-clerk, *πρυτανεύω*, &c.——*τί δὲ τοῦτ' ἠδύνατο* "Quid hoc sibi volebat?" Diss.

Ch. 26. *τὸν μεταξὺ χρόνον.* The interval between the departure of the embassy from Athens, and the exaction of the oaths from Philip. Cf. Fals. Leg. 181.——*ὁ δὲ..ἐπραγματεύετο* "whereas this had been the special object of his schemes from the very first."——*ὅσα .. προλάβοι* "whatever places he could forestal the state in seizing."

χρόνον γενέσθαι τῶν ὅρκων, ὑμῖν δ' ὡς ἐλάχιστον. διὰ τί; ὅτι ὑμεῖς μὲν οὐκ ἀφ' ἧς ὠμόσατε ἡμέρας μόνον, ἀλλ' ἀφ' ἧς ἠλπίσατε τὴν εἰρήνην ἔσεσθαι, πάσας ἐξελύσατε τὰς παρασκευὰς τὰς τοῦ πολέμου, ὁ δὲ τοῦτο ἐκ παντὸς τοῦ χρόνου μάλιστα ἐπραγματεύετο, νομίζων, ὅπερ ἦν ἀληθές, ὅσα τῆς πόλεως προλάβοι πρὸ τοῦ τοὺς ὅρκους ἀποδοῦναι, πάντα ταῦτα βεβαίως ἕξειν· οὐδένα γὰρ τὴν εἰρήνην
27 *λύσειν τούτων ἕνεκα. ἃ ἐγὼ προορώμενος ἄνδρες Ἀθηναῖοι καὶ λογιζόμενος τὸ ψήφισμα τοῦτο γράφω, πλεῖν ἐπὶ τοὺς τόπους ἐν οἷς ἂν ᾖ Φίλιππος, καὶ τοὺς ὅρκους τὴν ταχίστην ἀπολαμβάνειν, ἵν' ἐχόντων τῶν Θρᾳκῶν, τῶν ὑμετέρων συμμάχων, ταῦτα τὰ χωρία ἃ νῦν οὗτος διέσυρε, τὸ Σέρριον καὶ τὸ Μυρτηνὸν καὶ τὴν Ἐργίσκην, οὕτω γίγνοινθ' οἱ ὅρκοι, καὶ μὴ προλαβὼν ἐκεῖνος τοὺς ἐπικαίρους τῶν τόπων κύριος τῆς Θρᾴκης κατασταίη, μηδὲ πολλῶν μὲν χρημάτων πολλῶν δὲ στρατιωτῶν εὐπορήσας ἐκ τούτων ῥᾳδίως τοῖς λοιποῖς ἐπι-*
28 *χειροίη πράγμασιν. εἶτα τοῦτο μὲν οὐχὶ λέγει*

Ch. 27. *ταῦτα....διέσυρε* "these fortresses which Æschines was just now speaking so slightly of:" *διασύρω* "to traduce" or "slur over," a peculiarly Demosthenic word which we shall meet with many times.——*τὸ Σέῤῥιον καὶ τὸ Μύρτηνου.* The article is used because Æschines had previously mentioned these places (Ctes. 82) contemptuously, saying that Demosthenes *πρῶτος ἐξεῦρεν....ὧν οὐδὲ τὰ ὀνόματα ᾔδειμεν πρότερον.*" Herodotus however had heard the names of two of them before (see lib. VII. cap. 59), and calls Serrium *ἀκρὴ ὀνομαστή*, "a celebrated headland" on the Thracian coast.——*οὕτω* "when affairs were in this position."

Ch. 28. *λέγει....ἀναγιγνώσκει.* Cf. ch. 58.——*μὴ προσάγειν..πεπρακέναι* "Should I have proposed *not* to introduce the ambassadors, who were come for the express purpose of negociating with you? Should I have given orders to the lessee of the theatre *not* to assign them a place as spectators? Why they would have taken their places in the two-obol seats, even if my proposition had never been made. Was it my duty to secure so trivial a gain

τὸ ψήφισμα, οὐδ' ἀναγιγνώσκει· εἰ δὲ βουλεύων ἐγὼ προσάγειν τοὺς πρέσβεις ᾤμην δεῖν, τοῦτό μου διαβάλλει. ἀλλὰ τί ἐχρῆν με ποιεῖν; μὴ προσάγειν γράψαι τοὺς ἐπὶ τοῦθ' ἥκοντας, ἵν' ὑμῖν διαλεχθῶσιν; ἢ θέαν μὴ κατανεῖμαι τὸν ἀρχιτέκτονα αὐτοῖς κελεῦσαι; ἀλλ' ἐν τοῖν δυοῖν ὀβολοῖν ἐθεώρουν ἄν, εἰ μὴ τοῦτ' ἐγράφη. τὰ συμφέροντα τῆς πόλεως ἔδει με φυλάττειν, τὰ δ' ὅλα, ὥσπερ οὗτοι, πεπρακέναι; οὐ δήπου. Λέγε τοίνυν μοι τὸ ψήφισμα τουτὶ λαβών, ὃ σαφῶς οὗτος εἰδὼς παρέβη. λέγε.

ΨΗΦΙΣΜΑ. [Ἐπὶ ἄρχοντος Μνησιφίλου, 29
ἑκατομβαιῶνος ἕνῃ καὶ νέᾳ, φυλῆς πρυτανευούσης Πανδιονίδος, Δημοσθένης Δημοσθένους Παιανιεὺς εἶπεν, ἐπειδὴ Φίλιππος ἀποστείλας πρέσβεις περὶ τῆς εἰρήνης ὁμολογουμένας πεποίηται συνθήκας, δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ τῷ Ἀθηναίων, ὅπως ἂν ἡ εἰρήνη ἐπιτελεσθῇ ἡ ἐπιχειροτονηθεῖσα ἐν τῇ πρώτῃ ἐκκλησίᾳ, πρέρβεις ἑλέσθαι ἐκ πάντων Ἀθηναίων ἤδη πέντε, τοὺς δὲ χειροτονηθέντας ἀποδημεῖν μηδεμίαν ὑπερβολὴν ποιουμένους, ὅπου ἂν ὄντα πυνθάνωνται τὸν Φίλιππον, καὶ τοὺς ὅρκους λαβεῖν τε παρ' αὐτοῦ καὶ δοῦναι τὴν ταχίστην ἐπὶ ταῖς ὡμολογημέναις συνθήκαις αὐτῷ πρὸς τὸν Ἀθηναίων δῆμον, συμπεριλαμβάνοντας καὶ τοὺς ἑκατέρων συμμάχους. πρέσβεις ᾑρέθησαν Εὔβουλος Ἀναφλύστιος, Αἰσχίνης Κοθωκίδης,

as this to the State, but all the while to have sold the common weal to Philip, as these men have done? I trow not." Read τὰ μικρὰ ξυμφέροντα.——θεὰν, cf. Meid. p. 572.——ἀρχιτέκτων "lessee" according to Boeckh. The προεδρία was always given by courtesy to ambassadors. τοῖν δυοῖν ὀβολοῖν. So Arist. Vesp. 279, ἐν τοῖς ἰχθυσιν "in the fish-market." Equit. 1379, τὰν μύρῳ "the scent-shop." Aves, 13, τοῖς ὀρνέοις, &c.

Ch. 29. Ψήφισμα. See Appendix 1.——ὑπερβολὴν "delay." ἀναβολὴ is more common in this sense.

Κηφισοφῶν Ῥαμνούσιος, Δημοκράτης Φλυεύς,
Κλέων Κοθωκίδης.]

30 Ταῦτα γράψαντος ἐμοῦ τότε, καὶ τὸ τῇ πόλει
συμφέρον, οὐ τὸ Φιλίππῳ ζητοῦντος, βραχὺ φρον-
τίσαντες οἱ χρηστοὶ πρέσβεις οὗτοι καθῆντο ἐν
Μακεδονίᾳ τρεῖς ὅλους μῆνας, ἕως ἦλθε Φίλιππος
ἐκ Θρᾴκης πάντα καταστρεψάμενος, ἐξὸν ἡμερῶν
δέκα, μᾶλλον δὲ τριῶν ἢ τεττάρων, εἰς τὸν Ἑλλήσ-
ποντον ἀφῖχθαι καὶ τὰ χωρία σῶσαι, λαβόντας
τοὺς ὅρκους πρὶν ἐκεῖνον ἐξελεῖν αὐτά· οὐ γὰρ
ἂν ἥψατ᾽ αὐτῶν παρόντων ἡμῶν, ἢ οὐκ ἂν ὡρκί-
ζομεν αὐτὸν, ὥστε τῆς εἰρήνης ἂν διημαρτήκει καὶ
οὐκ ἂν ἀμφότερα εἶχε, καὶ τὴν εἰρήνην καὶ τὰ χωρία.

31 Τὸ μὲν τοίνυν ἐν τῇ πρεσβείᾳ πρῶτον κλέμμα
μὲν Φιλίππου δωροδόκημα δὲ τῶν ἀδικων τούτων
ἀνθρώπων τοιοῦτον ἐγένετο· ὑπὲρ οὗ καὶ τότε καὶ
νῦν καὶ ἀεὶ ὁμολογῶ καὶ πολεμεῖν καὶ διαφέρεσθαι
τούτοις· ἕτερον δ᾽ εὐθὺς ἐφεξῆς ἔτι τούτου μεῖζον
32 κακούργημα θεάσασθε. ἐπειδὴ γὰρ ὤμοσε τὴν
εἰρήνην ὁ Φίλιππος προλαβὼν τὴν Θρᾴκην διὰ
τούτους οὐχὶ πεισθέντας τῷ ἐμῷ ψηφίσματι, πάλιν
ὠνεῖται παρ᾽ αὐτῶν ὅπως μὴ ἀπίωμεν ἐκ Μακε-
δονίας, ἕως τὰ τῆς στρατείας τῆς ἐπὶ τοὺς Φωκέας
εὐτρεπῆ ποιήσαιτο, ἵνα μή, δεῦρ᾽ ἀπαγγειλάντων

Ch. 30. *βραχὺ....οὗτοι* "These worthy gentlemen of the embassy taking small heed of my decree, *remained* for three whole months settled in Macedonia;" see Fals. Leg. 171.——*ἵζομαι* "to take a seat," *καθῆμαι* "to remain seated."

Ch. 31. *πολεμεῖν καὶ διαφέρεσθαι* "that I am their enemy both politically and personally." *διαφέρομαι* is the proper word for a private quarrel between two individuals, "inimicitia;" *πολεμέω* denotes general hostility.

Ch. 32. *ἐπειδὴ γάρ.* See above on ch. 18.——*ὥσπερ πρότερον.* This "former occasion" occurred in the early part of the Sacred War, B.C. 352. It is alluded to in Fals. Leg. 94, and Philip. 1, 17. See Thirlwall's Greece, vol. v. ch. 43.

ἡμῶν ὅτι μέλλει καὶ παρασκευάζεται πορεύεσθαι,
ἐξέλθοιτε ὑμεῖς καὶ περιπλεύσαντες ταῖς τριήρεσιν
εἰς Πύλας ὥσπερ πρότερον κλείσαιτε τὸν τόπον,
ἀλλ' ἅμ' ἀκούοιτε ταῦτα ἀπαγγελλόντων ἡμῶν
κἀκεῖνος ἐντὸς εἴη Πυλῶν καὶ μηδὲν ἔχοιθ' ὑμεῖς
ποιῆσαι. οὕτω δ' ἦν ὁ Φίλιππος ἐν φόβῳ καὶ 33
πολλῇ ἀγωνίᾳ μὴ καὶ ταῦτα προειληφότος αὐτοῦ,
εἰ πρὸ τοῦ τοὺς Φωκέας ἀπολέσθαι ψηφίσαισθε
βοηθεῖν, ἐκφύγοι τὰ πράγματ' αὐτόν, ὥστε μισ-
θοῦται τὸν κατάπτυστον τουτονί, οὐκέτι κοινῇ μετὰ
τῶν ἄλλων πρέσβεων ἀλλ' ἰδίᾳ καθ' αὑτόν, τοιαῦτα
πρὸς ὑμᾶς εἰπεῖν καὶ ἀπαγγεῖλαι, δι' ὧν ἅπαντ'
ἀπώλετο. ἀξιῶ δέ, ὦ ἄνδρες Ἀθηναῖοι, καὶ δέομαι 34
τοῦτο μεμνῆσθαι παρ' ὅλον τὸν ἀγῶνα, ὅτι μὴ
κατηγορήσαντος Αἰσχίνου μηδὲν ἔξω τῆς γραφῆς
οὐδ' ἂν ἐγὼ λόγον οὐδένα ἐποιούμην ἕτερον, πάσαις
δ' αἰτίαις καὶ βλασφημίαις ἅμα τούτου κεχρη-
μένου ἀνάγκη κἀμοὶ πρὸς ἕκαστα τῶν κατηγο-
ρουμένων μικρὰ ἀποκρίνασθαι. τίνες οὖν ἦσαν 35
οἱ παρὰ τούτου λόγοι τότε ῥηθέντες, καὶ δι' οὓς
ἅπαντ' ἀπώλετο; ὡς οὐ δεῖ θορυβεῖσθαι τῷ παρ-
εληλυθέναι Φίλιππον εἴσω Πυλῶν· ἔσται γὰρ
ἅπανθ' ὅσα βούλεσθ' ὑμεῖς, ἐὰν ἔχηθ' ἡσυχίαν, καὶ
ἀκούσεσθε δυοῖν ἢ τριῶν ἡμερῶν, οἷς μὲν ἐχθρὸς
ἥκει, φίλον αὐτὸν γεγενημένον, οἷς δὲ φίλος, τοὐ-

Ch. 33. *ἐκφύγοι .... αὐτὸν* "the opportunity should escape him."

Ch. 34. *ἀξιῶ* "I expect, claim as my right." *δέομαι* "I entreat," as a favour on your parts.

Ch. 35. *οὐ γὰρ τὰ ῥήματα....ξυμφέρειν* "For it is not words that cement friendships, quoth he, phrasing it pompously enough, but identity of interest."——*ἀναλγησία* "heartlessness." *ἀνάλγητος*, or *δυσάλγητος*, mean, "deficient in *feeling*," *ἀναίσθητος*, "deficient in *sense*." This distinction is well illustrated inf. ch. 128.——*ὑπ' ἀναισθησίας τοὺς ἀκούοντας ἀλγεῖν ποιεῖν..περίεστιν* "by their stupidity they cause their hearers to feel hurt."

ναντίον ἐχθρόν. οὐ γὰρ τὰ ῥήματα τὰς οἰκειότητας ἔφη βεβαιοῦν, μάλα σεμνῶς ὀνομάζων, ἀλλὰ τὸ ταὐτὰ συμφέρειν· συμφέρειν δὲ Φιλίππῳ καὶ
36 Φωκεῦσι καὶ ὑμῖν ὁμοίως ἅπασι τῆς ἀναλγησίας καὶ τῆς βαρύτητος ἀπαλλαγῆναι τῆς τῶν Θηβαίων. ταῦτα δ' ἀσμένως τινὲς ἤκουον αὐτοῦ διὰ τὴν τόθ' ὑποῦσαν ἀπέχθειαν πρὸς τοὺς Θηβαίους. τί οὖν συνέβη μετὰ ταῦτ' εὐθύς, οὐκ εἰς μακράν; τοὺς μὲν Φωκέας ἀπολέσθαι καὶ κατασκαφῆναι τὰς πόλεις αὐτῶν, ὑμᾶς δ' ἡσυχίαν ἀγαγόντας καὶ τούτῳ πεισθέντας μικρὸν ὕστερον σκευαγωγεῖν ἐκ τῶν ἀγρῶν, τοῦτον δὲ χρυσίον λαβεῖν, καὶ ἔτι πρὸς τούτοις τὴν μὲν ἀπέχθειαν τὴν πρὸς Θηβαίους καὶ
37 Θετταλοὺς τῇ πόλει γενέσθαι, τὴν δὲ χάριν τὴν ὑπὲρ τῶν πεπραγμένων Φιλίππῳ. ὅτι δ' οὕτω ταῦτ' ἔχει, λέγε μοι τό τε τοῦ Καλλισθένους ψήφισμα καὶ τὴν ἐπιστολὴν τοῦ Φιλίππου, ἐξ ὧν ἀμφοτέρων ταῦθ' ἅπανθ' ὑμῖν ἔσται φανερά. λέγε.

ΨΗΦΙΣΜΑ. [Ἐπὶ Μνησιφίλου ἄρχοντος, συγκλήτου ἐκκλησίας ὑπὸ στρατηγῶν, καὶ πρυτάνεων καὶ βουλῆς γνώμῃ, μαιμακτηριῶνος δεκάτῃ ἀπιόντος, Καλλισθένης Ἐτεονίκου Φαληρεὺς εἶπε, μηδένα Ἀθηναίων μηδεμιᾷ παρευρέσει ἐν τῇ χώρᾳ κοιταῖον γίγνεσθαι ἀλλ' ἐν ἄστει καὶ Πειραιεῖ, ὅσοι μὴ ἐν τοῖς φρουρίοις εἰσὶν ἀποτεταγμένοι· τούτων δ' ἑκάστους, ἣν παρέλαβον τάξιν, διατηρεῖν μήτε ἀφημερεύοντας μήτε

Ch. 36. ὑποῦσαν = ὑπάρχουσαν "previously existing"——Φωκέας ἀπολέσθαι, this occurred B.C. 346, see Thirlwall's Greece, vol. v. (end).——σκευαγωγεῖν "had to bring in all the moveable property." ἀπέχθειαν . . χάριν, cf. Fals. Leg. p. 368, ὑμῖν μὲν τὴν ἔχθραν τὴν πρὸς Θηβαίους μείζω, Φιλίππῳ δὲ τὴν χάριν πεποίηκε.
Ψήφῖσμα. See Appendix 1.

Ch. 37. κοιταῖον γίγνεσθαι. Lat. "pernoctari."——ἐν τοῖς φρουρίοις ἀποτεταγμένοι "detached on garrison duty."

ἀποκοιτοῦντας. ὃς ἂν δὲ ἀπειθήσῃ τῷδε τῷ ψηφίσματι, ἔνοχος ἔστω τοῖς τῆς προδοσίας ἐπιτιμίοις, ἐὰν μή τι ἀδύνατον ἐπιδεικνύῃ περὶ ἑαυτόν· περὶ δὲ τοῦ ἀδυνάτου ἐπικρινέτω ὁ ἐπὶ τῶν ὅπλων στρατηγὸς καὶ ὁ ἐπὶ τῆς διοικήσεως καὶ ὁ γραμματεὺς τῆς βουλῆς. κατακομίζειν δὲ καὶ τὰ ἐκ τῶν ἀγρῶν πάντα τὴν ταχίστην, τὰ μὲν ἐντὸς σταδίων ἑκατὸν εἴκοσι εἰς ἄστυ καὶ Πειραιᾶ, τὰ δὲ ἐκτὸς σταδίων ἑκατὸν εἴκοσι Ἐλευσῖνα καὶ Φυλὴν καὶ Ἄφιδναν καὶ Ῥαμνοῦντα καὶ Σούνιον.] 38

Ἆρ' ἐπὶ ταύταις ταῖς ἐλπίσι τὴν εἰρήνην ἐποιεῖσθε, ἢ ταῦτ' ἐπηγγέλλεθ' ὑμῖν οὗτος ὁ μισθωτός;

Λέγε δὴ τὴν ἐπιστολὴν ἣν ἔπεμψε Φίλιππος 39
μετὰ ταῦτα.

ΕΠΙΣΤΟΛΗ ΦΙΛΙΠΠΟΥ. *[Βασιλεὺς Μακεδόνων Φίλιππος Ἀθηναίων τῇ βουλῇ καὶ τῷ δήμῳ χαίρειν. ἴστε ἡμᾶς παρεληλυθότας εἴσω Πυλῶν καὶ τὰ κατὰ τὴν Φωκίδα ὑφ' ἑαυτοὺς πεποιημένους, καὶ ὅσα μὲν ἑκουσίως προσετίθετο τῶν πολισμάτων, φρουρὰς εἰσαγηοχότας εἰς αὐτά, τὰ δὲ μὴ ὑπακούοντα κατὰ κράτος λαβόντες καὶ ἐξανδραποδισάμενοι κατεσκάψαμεν. ἀκούων δὲ καὶ ὑμᾶς παρασκευάζεσθαι βοηθεῖν αὐτοῖς γέγραφα ὑμῖν, ἵνα μὴ πλεῖον ἐνοχλῆσθε περὶ τούτων· τοῖς μὲν γὰρ ὅλοις οὐδὲν μέτριόν*

Ch. 38. *τοῖς..ἐπιτιμίοις.* The ordinary penalties for *προδοσία* were death, confiscation of property, and disfranchisement of the posterity of the *προδοτής*. But we must suppose that the court had a discretionary power of mitigation in the less heinous kinds of treason.——*ἐὰν..ἐπιδεικνύῃ* "unless he can distinctly prove circumstances in his own case, which made it impossible to comply." *τι ἀδύνατον* "some *case* of impossibility," as ch. 108, *πολλὰ τὰ ἀδύνατα ξυνέβαινεν.*——*τῶν ὅπλων* = *τῶν ὁπλιτῶν.*——*ὁ ἐπὶ τῆς διοικήσεως.* Boeckh tells us to supply *ταμίας*, but it is more probably *στρατηγὸς* "the general of the administration," who was, we may suppose, paymaster of the forces.

Ch. 39. *τοῖς μὲν γὰρ ὅλοις οὐδὲν κ. τ. λ.* "The general tenor of your policy appears to be lacking moderation, in that ye have concluded a treaty, and yet all the same (as if there were *no* treaty, *ὁμοίως*) are preparing to lead out a force against me."

μοι δοκεῖτε ποιεῖν, τὴν εἰρήνην συνθέμενοι καὶ ὁμοίως ἀντιπαρεξάγοντες, καὶ ταῦτα οὐδὲ συμπεριειλημμένων τῶν Φωκέων ἐν ταῖς κοιναῖς ἡμῶν συνθήκαις. ὥστε ἐὰν μὴ ἐμμένητε τοῖς ὡμολογημένοις, οὐδὲν προτερήσετε ἔξω τοῦ ἐφθακέναι ἀδικοῦντες.]

40 Ἀκούετε ὡς σαφῶς δηλοῖ καὶ διορίζεται ἐν τῇ πρὸς ὑμᾶς ἐπιστολῇ πρὸς τοὺς ἑαυτοῦ συμμάχους ὅτι "ἐγὼ ταῦτα πεποίηκα ἀκόντων Ἀθηναίων καὶ λυπουμένων, ὥστ' εἴ περ εὖ φρονεῖτε, ὦ Θηβαῖοι καὶ Θετταλοί, τούτους μὲν ἐχθροὺς ὑπολήψεσθε, ἐμοὶ δὲ πιστεύσετε," οὐ τούτοις τοῖς ῥήμασι γράψας, ταῦτα δὲ βουλόμενος δεικνύναι· τοιγαροῦν ἐκ τούτων ᾤχετο ἐκείνους λαβὼν εἰς τὸ μηδ' ὁτιοῦν προορᾷν τῶν μετὰ ταῦτα μηδ' αἰσθάνεσθαι, ἀλλ' ἐᾶσαι πάντα τὰ πράγματα ἐκεῖνον ὑφ' ἑαυτῷ ποιήσασθαι· ἐξ ὧν ταῖς παρούσαις
41 συμφοραῖς οἱ ταλαίπωροι κέχρηνται. ὁ δὲ ταύτης τῆς πίστεως αὐτῷ συνεργὸς καὶ συναγωνιστὴς καὶ ὁ δεῦρ' ἀπαγγείλας τὰ ψευδῆ καὶ φενακίσας ὑμᾶς οὗτός ἐστιν ὁ τὰ Θηβαίων ὀδυρόμενος νῦν πάθη καὶ διεξιὼν ὡς οἰκτρά, καὶ τούτων καὶ τῶν ἐν Φωκεῦσι κακῶν καὶ ὅσ' ἄλλα πεπόνθασιν οἱ Ἕλληνες ἁπάντων αὐτὸς ὢν αἴτιος. δῆλον γὰρ

Ch. 40. πρὸς τοὺς ἑαυτοῦ ξυμμάχους "for the benefit of his own allies—for them to understand."——οὐ τούτοις..δεικνύναι "not writing it in so many words, but this was the meaning he intended to convey."——ᾤχετο ἐκείνους λαβὼν "the result was that he brought them to such a state of mind as not to foresee," &c.——οἱ ταλαίπωροι "the unfortunates."

Ch. 41. φενακίζω, from φέναξ the mocking-bird.——δῆλον γὰρ . . . . . πράξαντος: the whole of this passage is ironical. Translate, "For of course, Æschines, *you* are pained by what has occurred, and pity the Thebans, you that have property in Bœotia, and are now farming their acres; whilst *I*, on the contrary, rejoice—I whose surrender was immediately demanded by

ὅτι σὺ μὲν ἀλγεῖς ἐπὶ τοῖς συμβεβηκόσιν, Αἰσχίνη, καὶ τοὺς Θηβαίους ἐλεεῖς, κτῆμ' ἔχων ἐν τῇ Βοιωτίᾳ καὶ γεωργῶν τὰ ἐκείνων, ἐγὼ δὲ χαίρω, ὃς εὐθὺς ἐξῃτούμην ὑπὸ τοῦ ταῦτα πράξαντος.

Ἀλλὰ γὰρ ἐμπέπτωκα εἰς λόγους, οὓς αὐτίκα 42
μᾶλλον ἴσως ἁρμόσει λέγειν· ἐπάνειμι δὴ πάλιν ἐπὶ τὰς ἀποδείξεις, ὡς τὰ τούτων ἀδικήματα τῶν νυνὶ παρόντων πραγμάτων γέγονεν αἴτια.

Ἐπειδὴ γὰρ ἐξηπάτησθε μὲν ὑμεῖς ὑπὸ τοῦ Φιλίππου διὰ τούτων τῶν ἐν ταῖς πρεσβείαις μισθωσάντων ἑαυτοὺς τῷ Φιλίππῳ καὶ οὐδὲν ἀληθὲς ὑμῖν ἀπαγγειλάντων, ἐξηπάτηντο δὲ οἱ ταλαίπωροι Φωκεῖς καὶ ἀνῄρηντο αἱ πόλεις αὐ-
τῶν, τί ἐγένετο; οἱ μὲν κατάπτυστοι Θετταλοὶ 43
καὶ ἀναίσθητοι Θηβαῖοι φίλον εὐεργέτην σωτῆρα τὸν Φίλιππον ἡγοῦντο· πάντ' ἐκεῖνος ἦν αὐτοῖς· οὐδὲ φωνὴν ἤκουον, εἴ τις ἄλλο τι βούλοιτο λέγειν. ὑμεῖς δὲ ὑφορώμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην ὅμως· οὐ γὰρ ἦν ὅ τι ἂν ἐποιεῖτε. καὶ οἱ ἄλλοι δὲ Ἕλληνες, ὁμοίως ὑμῖν πεφενακισμένοι καὶ διημαρτηκότες ὧν ἤλπισαν, ἦγον τὴν εἰρήνην, αὐτοὶ τρόπον τινὰ ἐκ
πολλοῦ πολεμούμενοι. ὅτε γὰρ περιιὼν Φίλιππος 44

the author of these disasters," *i.e.* by Alexander, B.C. 335, after the destruction of Thebes. He at first demanded eight of the popular leaders at Athens, but did not press this condition subsequently.——γεωργεῖς, cf. Fals. Leg. 360. Demosthenes tells us that the yearly value of these farms was half a talent.

Ch. 42. αὐτίκα "presently."——ἐπάνειμι "so I will go back again to the evidence," &c.

Ch. 43. πάντ'. . . αὐτοῖς "Philip was all in all to them."——ἦγον . . . . . .πολεμούμενοι. The common reading is ἄσμενοι ἦγον τὴν εἰρήνην "were glad enough to maintain the peace, as they themselves had for a long time past been engaged in a kind of desultory warfare."

Ἰλλυριοὺς καὶ Τριβαλλούς, τινὰς δὲ καὶ τῶν Ἑλλήνων κατεστρέφετο, καὶ δυνάμεις πολλὰς καὶ μεγάλας ἐποιεῖθ᾽ ὑφ᾽ ἑαυτῷ, καὶ τινες τῶν ἐκ τῶν πόλεων ἐπὶ τῇ τῆς εἰρήνης ἐξουσίᾳ βαδίζοντες ἐκεῖσε διεφθείροντο, ὧν εἷς οὗτος ἦν, τότε πάντες, ἐφ᾽ οὓς ταῦτα παρεσκευάζετ᾽ ἐκεῖνος, ἐπολεμοῦντο. εἰ δὲ μὴ ᾐσθάνοντο, ἕτερος ὁ λόγος
45 οὗτος, οὐ πρὸς ἐμέ. ἐγὼ μὲν γὰρ προὔλεγον καὶ διεμαρτυρόμην καὶ παρ᾽ ὑμῖν ἀεὶ καὶ ὅποι πεμφθείην· αἱ δὲ πόλεις ἐνόσουν τῶν μὲν ἐν τῷ πολιτεύεσθαι καὶ πράττειν δωροδοκούντων καὶ διαφθειρομένων ἐπὶ χρήμασι, τῶν δὲ ἰδιωτῶν καὶ πολλῶν τὰ μὲν οὐ προορωμένων, τὰ δὲ τῇ καθ᾽ ἡμέραν ῥᾳστώνῃ καὶ σχολῇ δελεαζομένων, καὶ τοιουτονί τι πάθος πεπονθότων ἁπάντων, πλὴν οὐκ ἐφ᾽ ἑαυτοὺς ἑκάστων οἰομένων τὸ δεινὸν ἥξειν, καὶ διὰ τῶν ἑτέρων κινδύνων τὰ ἑαυτῶν ἀσφαλῶς
46 σχήσειν, ὅταν βούλωνται. εἶτ᾽ οἶμαι συμβέβηκε

Ch. 44. Ἰλλυριούς: Philip finally conquered the Illyrians, B.C. 344, see Thirlwall's Greece, v. vi. ch. 45. He broke his collar-bone during the campaign, cf. ch. 67. Τριβαλλούς: he defeated the Triballi on his return from Scythia, and was wounded in the leg during the action (ch. 67).——ἐπὶ τῇ....ἐξουσίᾳ "on the strength of the peace." εἰ δὲ μὴ....πρὸς ἐμέ "*That* they did not penetrate his designs, is another affair altogether, it has nothing to do with me." εἰ = ἔπει "since it happens that," or "that" as above, ch. 28, εἰ δὲ βουλεύων ἐγώ..ᾤμην δεῖν κ.τ.λ.—ἄλλος or ἕτερος λόγος, a proverbial expression, Lat. "alia est ea quæstio." Cf. Plat. Apol. Soc. ch. 23, εἰ μὲν θαῤῥαλέως ἐγὼ ἔχω πρὸς θάνατον ἢ μὴ, ἄλλος λόγος.

Ch. 45. ἐνόσουν "were morally diseased." Cf. III Philipp. 49, ἀπόλωλε καὶ νενόσηκεν ἡ Ἑλλας, and the expression in Æsch. Ctes. 81, μετὰ τῶν ξυμφύτων νοσημάτων ἐβουλεύετο, "Demosthenes then began to devise a scheme consistent with his innate *vices*."——ἰδιωτῶν "men not in any public office," opp. to τῶν ἐν τῷ πολιτεύεσθαι.——τοιουτονὶ....βούλωνται "All being similarly affected, more or less; each thinking that the danger would surely come, but not to their own doors; and that by means of their neighbours' perils, themselves would at pleasure be able to secure their own interests."

τοῖς μὲν πλήθεσιν ἀντὶ τῆς πολλῆς καὶ ἀκαίρου
ῥᾳθυμίας τὴν ἐλευθερίαν ἀπολωλεκέναι, τοῖς δὲ
προεστηκόσι καὶ τἄλλα πλὴν ἑαυτοὺς οἰομένοις
πωλεῖν πρώτους ἑαυτοὺς πεπρακόσιν αἰσθέσθαι·
ἀντὶ γὰρ φίλων καὶ ξένων, ἃ τότε ὠνομάζοντο
ἡνίκα ἐδωροδόκουν, νῦν κόλακες καὶ θεοῖς ἐχθροὶ
καὶ τἄλλ' ἃ προσήκει πάντ' ἀκούουσιν. οὐδεὶς 47
γάρ, ἄνδρες Ἀθηναῖοι, τὸ τοῦ προδιδόντος συμ-
φέρον ζητῶν χρήματ' ἀναλίσκει, οὐδ' ἐπειδὰν ὧν
ἂν πρίηται κύριος γένηται, τῷ προδότῃ συμβούλῳ
περὶ τῶν λοιπῶν ἔτι χρῆται· οὐδὲν γὰρ ἂν ἦν
εὐδαιμονέστερον προδότου. ἀλλ' οὐκ ἔστι ταῦτα·
πόθεν; πολλοῦ γε καὶ δεῖ. ἀλλ' ἐπειδὰν τῶν
πραγμάτων ἐγκρατὴς ὁ ζητῶν ἄρχειν καταστῇ,
καὶ τῶν ταῦτα ἀποδομένων δεσπότης ἐστί, τὴν
δὲ πονηρίαν εἰδώς, τότε δή, τότε καὶ μισεῖ καὶ
ἀπιστεῖ καὶ προπηλακίζει. σκοπεῖτε δέ· καὶ γὰρ 48
εἰ παρελήλυθεν ὁ τῶν πραγμάτων καιρός, ὁ τοῦ
γε εἰδέναι τὰ τοιαῦτα καιρὸς ἀεὶ πάρεστι τοῖς εὖ
φρονοῦσιν. μέχρι τούτου Λασθένης φίλος ὠνο-
μάζετο, ἕως προὔδωκεν Ὄλυνθον· μέχρι τούτου
Τιμόλαος, ἕως ἀπώλεσε Θήβας· μέχρι τούτου
Εὔδικος καὶ Σῖμος ὁ Λαρισαῖος, ἕως Θετταλίαν

Ch. 46. *ἀκούουσιν*, audiunt "are called."

Ch. 47. *οὐδὲν*, suppl. before this *εἰ μὴ οὕτως εἶχε* "otherwise." The neuter *οὐδὲν* is used as being more forcible than the masculine: cf. ch. 242, *πονηρὸν ὁ συκοφάντης κ.τ.λ.*——*τὴν δὲ πονηρίαν κ.τ.λ.* *δὲ* is here used "in apodosi" without *μὲν* in the former clause. "Then at length, because he knows their villainy by experience, then" &c. See on ch. 126.

Ch. 48. *Λασθένης*, &c. For an account of these traitors, see Dict. Biograph. Demosthenes gives a more copious list of them in ch. 295.——*εἶτ' ἐλαυνομένων . . . . γέγονεν*, "Afterwards every part of Greece was overrun by traitors, driven as they were into exile, insulted, and suffering every imaginable kind of ill-treatment."——*ἡ οἰκουμένη* = *Ἕλλας*: the expression is used of the Roman world by various writers.

ὑπὸ Φιλίππῳ ἐποίησαν. εἶτ' ἐλαυνομένων καὶ ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πᾶσα ἡ οἰκουμένη μεστὴ γέγονεν. τί δ' Ἀρίστρατος ἐν Σικυῶνι, καὶ τί Περίλαος ἐν Μεγάροις; οὐκ ἀπερ-
49 ριμμένοι; ἐξ ὧν καὶ σαφέστατ' ἄν τις ἴδοι ὅτι ὁ μάλιστα φυλάττων τὴν ἑαυτοῦ πατρίδα καὶ πλεῖστα ἀντιλέγων τούτοις, οὗτος ὑμῖν Αἰσχίνη τοῖς προδιδοῦσι καὶ μισθαρνοῦσι τὸ ἔχειν ἐφ' ὅτῳ δωροδοκήσετε περιποιεῖ, καὶ διὰ τοὺς πολλοὺς τουτωνὶ καὶ τοὺς ἀνθισταμένους τοῖς ὑμετέροις βουλήμασιν ὑμεις ἐστε σῷοι καὶ ἔμμισθοι, ἐπεὶ διά γε ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε.

50 Καὶ περὶ μὲν τῶν τότε πραχθέντων ἔχων ἔτι πολλὰ λέγειν, καὶ ταῦτα ἡγοῦμαι πλείω τῶν ἱκανῶν εἰρῆσθαι· αἴτιος δ' οὗτος, ὥσπερ ἑωλοκρασίαν τινά μου τῆς πονηρίας τῆς ἑαυτοῦ καὶ τῶν ἀδικημάτων κατασκεδάσας, ἣν ἀναγκαῖον ἦν πρὸς τοὺς νεωτέρους τῶν πεπραγμένων ἀπολύσασθαι.

Ch. 49. τὸ ἔχειν....περιποιεῖ "saves you a country to sell," literally, "preserves that for which you get your bribes paid you."——Διὰ τοὺς πολλοὺς....ἀπολώλειτε "you have to thank the majority of these my hearers, and those who withstood your designs, that you are now safe and in pay; since had it depended on yourselves alone, you would long ago have been ruined." Διά γε ὑμᾶς "for all *you* could do to prevent it," so "per" is used in Latin. Cic. Div. x. 1, "per Antonium non quietus fui."

Ch. 50. αἴτιος δὲ....ἀπολύσασθαι "For this Æschines himself is answerable, since he has bespattered me as it were with the remains of a yesterday's debauch from his own villainy and crimes; wherefore necessity compelled me to clear myself in the eyes of those who are too young to remember the facts."——ἑωλοκρασία, comp. of ἕωλος and κρᾶσις, generally translated "hesternum crapulum" by the commentators, "crapulum" being the Latin word for κραιπάλη. Lucian imitates this passage, Lapith. III. πολλὴν τὴν ἑωλοκρασίαν κατασκεδάσας τῶν φιλοσόφων. ἀπολύσασθαι "to acquit, clear myself." Dissen rightly objects to ἀπολούσασθαι and ἀποκλύσασθαι, which have been proposed for the sake of carrying out the metaphor "ne putida fiat metaphora."

παρηνώχλησθε δὲ ἴσως, οἱ καὶ πρὶν ἐμὲ εἰπεῖν ὁτιοῦν εἰδότες τὴν τούτου τότε μισθαρνίαν. καί- 51 *τοι φιλίαν γε καὶ ξενίαν αὐτὴν ὀνομάζει, καὶ νῦν εἶπέ που λέγων "ὁ τὴν Ἀλεξάνδρου ξενίαν ὀνειδίζων ἐμοί." ἐγώ σοι ξενίαν Ἀλεξάνδρου; πόθεν λαβόντι ἢ πῶς ἀξιωθέντι; οὔτε Φιλίππου ξένον οὔτ' Ἀλεξάνδρου φίλον εἴποιμ' ἂν ἐγώ σε, οὐχ οὕτω μαίνομαι, εἰ μὴ καὶ τοὺς θεριστὰς καὶ τοὺς ἄλλο τι μισθοῦ πράττοντας φίλους καὶ ξένους δεῖ καλεῖν τῶν μισθωσαμένων. ἀλλ' οὐκ ἔστι ταῦτα·* 52 *πόθεν; πολλοῦ γε καὶ δεῖ. ἀλλὰ μισθωτὸν ἐγώ σε Φιλίππου πρότερον καὶ νῦν Ἀλεξάνδρου καλῶ, καὶ οὗτοι πάντες. εἰ δ' ἀπιστεῖς, ἐρώτησον αὐτούς. μᾶλλον δ' ἐγὼ τοῦθ' ὑπὲρ σοῦ ποιήσω. πότερον ὑμῖν, ὦ ἄνδρες Ἀθηναῖοι, δοκεῖ μισθωτὸς Αἰσχίνης ἢ ξένος εἶναι Ἀλεξάνδρου; ἀκούεις ἃ λέγουσιν.*

Βούλομαι τοίνυν ἤδη καὶ περὶ τῆς γραφῆς αὐ- 53 *τῆς ἀπολογήσασθαι καὶ διεξελθεῖν τὰ πεπραγμέν' ἐμαυτῷ, ἵνα καίπερ εἰδὼς Αἰσχίνης ὅμως ἀκούσῃ δι' ἅ φημι καὶ τούτων τῶν προβεβουλευμένων καὶ πολλῷ μειζόνων ἔτι τούτων δωρεῶν δίκαιος εἶναι τυγχάνειν. Καί μοι λέγε τὴν γραφὴν αὐτὴν λαβών.*

ΓΡΑΦΗ. [Ἐπὶ Χαιρώνδου ἄρχοντος, ἐλαφη-* 54 *βολιῶνος ἕκτῃ ἱσταμένου, Αἰσχίνης Ἀτρομήτου Κοθωκίδης ἀπήνεγκε πρὸς τὸν ἄρχοντα παρα-*

Ch. 51. *καὶ νῦν . . . . λέγων* "and just now, if you recollect, he used these expressions in the course of his speech." See Æsch. Ctes. 66.

Ch. 52. *ἀκούεις ἃ λέγουσιν.* The partisans of Demosthenes (*οἱ ἐκ παρακλήσεως συγκαθημένοι*) here join in chorus.

Chh. 53—126. Reply to the several counts of the *Γραφή* itself, or indictment of Ctesiphon.

Ch. 54. *ἀπήνεγκε παρανόμων*, subaud. *γραφήν*, "laid an indictment for illegal proposition."——*τραγῳδοῖς καινοῖς* = *καιναῖς*

νόμων κατὰ Κτησιφῶντος *τοῦ* Λεωσθένους Ἀναφλυστίου, *ὅτι ἔγραψε παράνομον ψήφισμα, ὡς ἄρα δεῖ στεφανῶσαι* Δημοσθένην Δημοσθένους Παιανιέα *χρυσῷ στεφάνῳ, καὶ ἀναγορεῦσαι ἐν τῷ θεάτρῳ* Διονυσίοις *τοῖς μεγάλοις, τραγῳδοῖς καινοῖς, ὅτι στεφανοῖ ὁ δῆμος* Δημοσθένην Δημοσθένους Παιανιέα *χρυσῷ στεφάνῳ ἀρετῆς ἕνεκα, καὶ εὐνοίας ἧς ἔχων διατελεῖ εἴς τε τοὺς* Ἕλληνας *ἅπαντας καὶ τὸν δῆμον τῶν* Ἀθηναίων, *καὶ ἀνδραγαθίας, καὶ διότι διατελεῖ πράττων καὶ λέγων τὰ βέλτιστα τῷ δήμῳ καὶ πρόθυμός ἐστι ποιεῖν ὅ τι ἂν δύνηται ἀγαθόν, πάντα*
55 *ταῦτα ψευδῆ γράψας καὶ παράνομα, τῶν νόμων οὐκ ἐώντων πρῶτον μὲν ψευδεῖς γραφὰς εἰς τὰ δημόσια γράμματα καταβάλλεσθαι, εἶτα τὸν ὑπεύθυνον στεφανοῦν (ἔστι* Δημοσθένης *τειχοποιὸς καὶ ἐπὶ τῶν θεωρικῶν τεταγμένος), ἔτι δὲ μὴ ἀναγορεύειν τὸν στέφανον ἐν τῷ θεάτρῳ* Διονυσίοις *τραγῳδῶν τῇ καινῇ, ἀλλ' ἐὰν μὲν ἡ βουλὴ στεφανοῖ, ἐν τῷ βουλευτηρίῳ ἀνειπεῖν, ἐὰν δὲ ἡ πόλις, ἐν* Πυκνὶ *ἐν τῇ ἐκκλησίᾳ. τίμημα τάλαντα πεντήκοντα. κλήτορες* Κηφισοφῶν Κηφισοφῶντος Ῥαμνούσιος, Κλέων Κλέωνος Κοθωκίδης.]

56 *Ἃ μὲν διώκει τοῦ φηφίσματος, ὦ ἄνδρες* Ἀθηναῖοι, *ταῦτ' ἐστίν. ἐγὼ δ' ἀπ' αὐτῶν τούτων πρῶτον οἶμαι δῆλον ὑμῖν ποιήσειν ὅτι πάντα δικαίως ἀπολογήσομαι· τὴν γὰρ αὐτὴν τούτῳ ποιησάμενος τῶν γεγραμμένων τάξιν περὶ πάντων ἐρῶ καθ' ἕκαστον ἐφεξῆς καὶ οὐδὲν ἑκὼν παραλείψω.*

τραγῳδίαις. Æschines gives the expression more fully, *καινῶν τραγῳδῶν ἀγωνιζομένων.* Cicero, Phil. I., uses "gladiatoribus" for "ludis gladiatoriis."

Ch. 55. *τραγῳδῶν τῇ καινῇ*, subaud. *εἰσόδῳ* (Dissen) or *εἰσαγωγῇ* (Bremius).——*κλητόρες* "witnesses of the suit or summons."——*τῶν γεγραμμένων* "the counts of the indictment—accusationis capita."

τοῦ μὲν οὖν γράψαι πράττοντα καὶ λέγοντα τὰ 57
βέλτιστά με τῷ δήμῳ διατελεῖν καὶ πρόθυμον
εἶναι ποιεῖν ὅ τι δύναμαι ἀγαθόν, καὶ ἐπαινεῖν
ἐπὶ τούτοις, ἐν τοῖς πεπολιτευμένοις τὴν κρίσιν
εἶναι νομίζω· ἀπὸ γὰρ τούτων ἐξεταζομένων εὑ-
ρεθήσεται εἴτε ἀληθῆ περὶ ἐμοῦ γέγραφε Κτησι-
φῶν ταῦτα καὶ προσήκοντα εἴτε καὶ ψευδῆ· τὸ 58
δὲ μὴ προσγράψαντα "ἐπειδὰν τὰς εὐθύνας δῷ"
στεφανοῦν, καὶ ἀνειπεῖν ἐν τῷ θεάτρῳ τὸν στέ-
φανον κελεῦσαι, κοινωνεῖν μὲν ἡγοῦμαι καὶ τοῦτο
τοῖς πεπολιτευμένοις, εἴτε ἄξιός εἰμι τοῦ στεφάνου
καὶ τῆς ἀναρρήσεως τῆς ἐν τούτοις εἴτε καὶ μή,
ἔτι μέντοι καὶ τοὺς νόμους δεικτέον εἶναί μοι δο-
κεῖ, καθ' οὓς ταῦτα γράφειν ἐξῆν τούτῳ. οὑτωσὶ
μὲν ὦ ἄνδρες Ἀθηναῖοι δικαίως καὶ ἁπλῶς τὴν
ἀπολογίαν ἔγνωκα ποιεῖσθαι, βαδιοῦμαι δ' ἐπ'
αὐτὰ ἃ πέπρακταί μοι. καί με μηδεὶς ὑπολάβῃ 59

Ch. 57. *διατελεῖν πράττοντα.* See on ch. 1.——*ἐπαινεῖν.* See on ch. 10.——*τὴν κρίσιν εἶναι* "that the question lies in my public life;" "that my public life is the best criterion of this."

Ch. 58. *τὸ δὲ μὴ προσγράψαντα*: the construction is thus made out by Dissen, *τὸ δὲ μὴ προσγράψαντα γράψαι τοῦτο. ἐπειδὰν δῷ* = postquàm dederit.—*ἁπλῶς* "honestly."

Ch. 59. *καί με μηδεὶς....πεποιηκώς* "Let no one suppose that I am detaching my arguments from the indictment, when I fall into the mention of national acts and deliberations. For he who attacks that part of Ctesiphon's proposition which states "that my public speeches and policy were unexceptionable; he who has set down these statements as untrue; he it is who has made the discussion of my public conduct akin and even necessary to this indictment."——*ἐὰν ἐμπέσω* "if I fall (as assuredly I shall) into the mention," &c.——*οἰκείους* "cognatos," strictly appropriate. ——*πολλῶν προαιρέσεων . . . . τῆς πολιτείας* "many different *lines* of public life." *προαίρεσις* is properly "a deliberate choice or profession"; when used in connection with *πολιτεία* it implies the adoption of certain political principles, as we have below, *ἡ ἐμὴ προαίρεσις καὶ πολιτεία*, which in English we briefly express in one word "my *politics*." ——*τὰς ἀποδείξεις..ποιεῖσθαι* "wherefore I have a right to deduce my evidence too from them."

ἀπαρτᾷν τὸν λόγον τῆς γραφῆς, ἐὰν εἰς Ἑλληνικὰς πράξεις καὶ λόγους ἐμπέσω· ὁ γὰρ διώκων τοῦ ψηφίσματος τὸ λέγειν καὶ πράττειν τὰ ἄριστά με καὶ γεγραμμένος ταῦτα ὡς οὐκ ἀληθῆ, οὗτός ἐστιν ὁ τοὺς περὶ ἁπάντων τῶν ἐμοὶ πεπολιτευμένων λόγους οἰκείους καὶ ἀναγκαίους τῇ γραφῇ πεποιηκώς. εἶτα καὶ πολλῶν προαιρέσεων οὐσῶν τῆς πολιτείας τὴν περὶ τὰς Ἑλληνικὰς πράξεις εἱλόμην ἐγώ, ὥστε καὶ τὰς ἀποδείξεις ἐκ τούτων δίκαιός εἰμι ποιεῖσθαι.

60 *Ἃ μὲν οὖν πρὸ τοῦ πολιτεύεσθαι καὶ δημηγορεῖν ἐμὲ προὔλαβε καὶ κατέσχε Φίλιππος, ἐάσω· οὐδὲν γὰρ ἡγοῦμαι τούτων εἶναι πρὸς ἐμέ· ἃ δ' ἀφ' ἧς ἡμέρας ἐπὶ ταῦτα ἐπέστην ἐγὼ καὶ διεκωλύθη, ταῦτα ἀναμνήσω καὶ τούτων ὑφέξω λόγον, τοσοῦτον ὑπειπών. πλεονέκτημα ὦ ἄνδρες Ἀθηναῖοι μέγα*
61 *ὑπῆρξε Φιλίππῳ. παρὰ γὰρ τοῖς Ἕλλησιν, οὐ τισὶν ἀλλ' ἅπασιν ὁμοίως, φορὰν προδοτῶν καὶ δωροδόκων καὶ θεοῖς ἐχθρῶν ἀνθρώπων συνέβη γενέσθαι τοσαύτην, ὅσην οὐδείς πω πρότερον μέμνηται γεγονυῖαν· οὓς συναγωνιστὰς καὶ συνεργοὺς λαβὼν καὶ πρότερον κακῶς τοὺς Ἕλληνας ἔχοντας πρὸς ἑαυτοὺς καὶ στασιαστικῶς ἔτι χεῖρον διέθηκε, τοὺς μὲν ἐξαπατῶν, τοῖς δὲ διδούς, τοὺς δὲ πάντα τρόπον διαφθείρων, καὶ διέστησεν εἰς μέρη πολλὰ ἑνὸς τοῦ συμφέροντος ἅπασιν ὄντος,*

Ch. 60. *προὔλαβε καὶ κάτεσχε* "seized and kept."——*τοσοῦτον ὑπειπών* "having premised thus far."——*πλεονέκτημα . . Φιλίππῳ* "Philip started with (*ὕπηρξε*) one great source of advantage on his side."

Ch. 61. *φορὰν προδοτῶν* "a crop of traitors." So we have below, ch. 271, *φορὰν πραγμάτων* "a harvest of troubles." Æsch. Ctes. 234, *φορὰ ῥητόρων*. Compare the Latin expressions "proventum scelerum," Luc. Phars. II. 61: "seges telorum," Virg. Æn. III. 46.——*διδούς* "offering bribes."

κωλύειν ἐκεῖνον μέγαν γίγνεσθαι. ἐν τοιαύτῃ δὲ 62
καταστάσει καὶ ἔτι ἀγνοίᾳ τοῦ συνισταμένου καὶ φυρομένου κακοῦ τῶν ἁπάντων Ἑλλήνων ὄντων δεῖ σκοπεῖν ὑμᾶς, ἄνδρες Ἀθηναῖοι, τί προσῆκον ἦν ἑλέσθαι πράττειν καὶ ποιεῖν τὴν πόλιν, καὶ τούτων λόγον παρ' ἐμοῦ λαβεῖν· ὁ γὰρ ἐνταῦθα ἑαυτὸν τάξας τῆς πολιτείας εἰμὶ ἐγώ. πότερον 63
αὐτὴν ἐχρῆν, Αἰσχίνη, τὸ φρόνημα ἀφεῖσαν καὶ τὴν ἀξίαν τὴν αὑτῆς ἐν τῇ Θετταλῶν καὶ Δολόπων τάξει συγκατακτᾶσθαι Φιλίππῳ τὴν τῶν Ἑλλήνων ἀρχὴν καὶ τὰ τῶν προγόνων καλὰ καὶ δίκαια ἀναιρεῖν; ἢ τοῦτο μὲν μὴ ποιεῖν, δεινὸν γὰρ ὡς ἀληθῶς, ἃ δ' ἑώρα συμβησόμενα, εἰ μηδεὶς κωλύσει, καὶ προῃσθάνεθ', ὡς ἔοικεν, ἐκ πολλοῦ, ταῦτα περιιδεῖν γιγνόμενα; ἀλλὰ νῦν ἔγωγε 64
τὸν μάλιστα ἐπιτιμῶντα τοῖς πεπραγμένοις ἡδέως ἂν ἐροίμην, τῆς ποίας μερίδος γενέσθαι τὴν πόλιν ἐβούλετ' ἄν, πότερον τῆς συναιτίας τῶν συμβεβηκότων τοῖς Ἕλλησι κακῶν καὶ αἰσχρῶν, ἧς ἂν Θετταλοὺς καὶ τοὺς μετὰ τούτων εἴποι τις, ἢ τῆς περιεωρακυίας ταῦτα γιγνόμενα ἐπὶ τῇ τῆς ἰδίας πλεονεξίας ἐλπίδι, ἧς ἂν Ἀρκάδας καὶ Μεσσηνίους καὶ Ἀργείους θείημεν. ἀλλὰ καὶ τούτων πολλοί, 65
μᾶλλον δὲ πάντες, χεῖρον ἡμῶν ἀπηλλάχασιν.

Ch. 62. *συνισταμένου καὶ φυρομένου κακοῦ* "of the mischief which was brewing and being kneaded together." But a better reading is *φυομένου* "growing to a head," as *αὐτὸς..ἐφύετο* in ch. 19. Observe the collocation of *ἐγώ* at the end of the sentence = "I, and I alone."

Ch. 63. *φρόνημα* "her pride, her high spirit."——*ἢ τοῦτο.... ἀληθῶς* "or not actually to do this (terrible indeed would that have been), but yet," &c. For the construction of *ὡς ἀληθῶς*, see note on ch. 212.

Ch. 65. *χεῖρον ἀπηλλαχᾶσιν* "have come off worse." Comp. Æsch. Ctes. 158.——*οὐδεὶς πώποτε καλῶς ἀπήλλαξε Δημοσθένει συμβούλῳ χρησάμενος* "no one ever yet came off with credit."

καὶ γὰρ εἰ μὲν ὡς ἐκράτησε Φίλιππος ᾤχετ' εὐθέως ἀπιὼν καὶ μετὰ ταῦτ' ἦγεν ἡσυχίαν, μήτε τῶν αὑτοῦ συμμάχων μήτε τῶν ἄλλων Ἑλλήνων μηδένα μηδὲν λυπήσας, ἦν ἄν τις κατὰ τῶν ἐναντιωθέντων οἷς ἔπραττεν ἐκεῖνος μέμψις καὶ κατηγορία· εἰ δὲ ὁμοίως ἁπάντων τὸ ἀξίωμα, τὴν ἡγεμονίαν, τὴν ἐλευθερίαν περιείλετο, μᾶλλον δὲ καὶ τὰς πολιτείας, ὅσων ἠδύνατο, πῶς οὐκ ἁπάντων ἐνδοξότατα ὑμεῖς ἐβουλεύσασθε ἐμοὶ πεισθέντες;

66 *Ἀλλ' ἐκεῖσε ἐπανέρχομαι. τί τὴν πόλιν, Αἰσχίνη, προσῆκε ποιεῖν ἀρχὴν καὶ τυραννίδα τῶν Ἑλλήνων ὁρῶσαν ἑαυτῷ κατασκευαζόμενον Φίλιππον; ἢ τί τὸν σύμβουλον ἔδει λέγειν ἢ γράφειν, τὸν Ἀθήνησι (καὶ γὰρ τοῦτο πλεῖστον διαφέρει), ὃς συνῄδειν μὲν ἐκ παντὸς τοῦ χρόνου μέχρι τῆς ἡμέρας, ἀφ' ἧς αὐτὸς ἐπὶ τὸ βῆμα ἀνέβην, ἀεὶ περὶ πρωτείων καὶ τιμῆς καὶ δόξης ἀγωνιζομένην τὴν πατρίδα, καὶ πλείω καὶ χρήματα καὶ σώματα ἀνηλωκυῖαν ὑπὲρ φιλοτιμίας καὶ τῶν πᾶσι συμφερόντων ἢ τῶν ἄλλων Ἑλλήνων ὑπὲρ αὑτῶν*
67 *ἀνηλώκασιν ἕκαστοι, ἑώρων δ' αὐτὸν τὸν Φίλιππον, πρὸς ὃν ἦν ἡμῖν ὁ ἀγών, ὑπὲρ ἀρχῆς καὶ δυναστείας τὸν ὀφθαλμὸν ἐκκεκομμένον, τὴν κλεῖν*

Æsch. Agam. 1256, *οἱ δ' εἶχον πόλιν....οὕτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει.*——*κατὰ τῶν ἐναντιωθέντων*, read *οὐκ ἐναντιωθέντων* with Dissen; the sense of the passage will then be, "had Philip behaved as moderately as possible, even then some slight (*τις*) blame and ground of complaint would have fallen on those who did not oppose his schemes."

Ch. 66. *τὸν Ἀθήνησιν. ἐμέ* is generally read, but perhaps is better omitted, as it separates *Ἀθήνησι* from the parenthesis which strictly belongs to it.

Ch. 67. *ἐκκεκομμένον*, at the siege of Methone in Thrace, B. C. 349, a year before the fall of Olynthus. The story is that the arrow which struck him was shot by one Aster, who labelled it

*κατεαγότα, τὴν χεῖρα, τὸ σκέλος πεπηρωμένον,
πᾶν ὅ τι βουληθείη μέρος ἡ τύχη τοῦ σώματος
παρελέσθαι, τοῦτο προϊέμενον, ὥστε τῷ λοιπῷ
μετὰ τιμῆς καὶ δόξης ζῆν; καὶ μὴν οὐδὲ τοῦτό γε* 68
*οὐδεὶς ἂν εἰπεῖν τολμήσαι, ὡς τῷ μὲν ἐν Πέλλῃ
τραφέντι, χωρίῳ ἀδόξῳ τότε γε ὄντι καὶ μικρῷ,
τοσαύτην μεγαλοψυχίαν προσῆκεν ἐγγενέσθαι, ὥστε
τῆς τῶν Ἑλλήνων ἀρχῆς ἐπιθυμῆσαι καὶ τοῦτ' εἰς
τὸν νοῦν ἐμβαλέσθαι, ὑμῖν δ' οὖσιν Ἀθηναίοις καὶ
κατὰ τὴν ἡμέραν ἑκάστην ἐν πᾶσι καὶ λόγοις καὶ
θεωρήμασι τῆς τῶν προγόνων ἀρετῆς ὑπόμνημα
θεωροῦσι τοσαύτην κακίαν ὑπάρξαι, ὥστε τῆς ἐλ-
ευθερίας αὐτεπαγγέλτους ἐθελοντὰς παραχωρῆσαι
Φιλίππῳ. οὐδ' ἂν εἷς ταῦτα φήσειεν. λοιπὸν τοί-* 69
*νυν ἦν καὶ ἀναγκαῖον ἅμα πᾶσιν οἷς ἐκεῖνος ἔπ-
ραττεν ἀδικῶν ὑμᾶς ἐναντιοῦσθαι δικαίως. τοῦτ'
ἐποιεῖτε μὲν ὑμεῖς ἐξ ἀρχῆς, εἰκότως καὶ προσηκόντως,
ἔγραφον δὲ καὶ συνεβούλευον καὶ ἐγὼ
καθ' οὓς ἐπολιτευόμην χρόνους. ὁμολογῶ. ἀλλὰ
τί ἐχρῆν με ποιεῖν; ἤδη γάρ σ' ἐρωτῶ, πάντα
τἆλλ' ἀφείς, Ἀμφίπολιν, Πύδναν, Ποτίδαιαν, Ἁλόν-*

with the words *'Αστὴρ Φιλίππῳ θανάσιμον πέμπει βέλος*: and Philip replied by the same method, *"Αστερα Φίλιππος ἣν λάβῃ κρεμήσεται*, a threat he executed after the capture of the city. *τὴν κλεῖν κατεαγότα* "having his collar-bone broken," see on ch. 44.——*τῷ λοιπῷ*, scil. *σώματι* "with what his enemies had left of him."

Ch. 68. *ἐν πᾶσι....θεωροῦσιν* "In everything that meets your eyes and ears, discovering something to remind you of the valour of your forefathers."——*αὐτεπαγγέλτους ἐθελοντάς*. This is not a mere pleonasm. *ἐθελονταί* is "of their free will," *αὐτεπάγγελτοι* "at their own proposal," "without waiting to be asked." *παραχωρῆσαι ἐλευθερίας* "to march off the ground of your freedom," *i.e.* to surrender it. Cf. ch. 273, *παρεχώρεις ἐλπίδων*. Æsch. Ctes. 5: *λήσετε κατὰ μικρὸν τῆς πολιτείας τισὶ παραχωρήσαντες* "you will insensibly surrender the constitution." *ἐξίσταμαι* is used in the same sense, see on ch. 319.

Ch. 69. *καὶ ἐγώ* "I among the chief."——*'Αμφίπολιν, Πύδναν Ποτίδαιαν*. See Thirlwall's Greece, v. p. 195-8.

70 νησον· οὐδενὸς τούτων μέμνημαι· Σέρριον δὲ καὶ
Δορίσκον καὶ τὴν Πεπαρήθου πόρθησιν καὶ ὅσ'
ἄλλα ἡ πόλις ἠδικεῖτο, οὐδ' εἰ γέγονεν οἶδα.
καίτοι σύ γ' ἔφησθά με ταῦτα λέγοντα εἰς ἔχ-
θραν ἐμβαλεῖν τουτουσί, Εὐβούλου καὶ Ἀριστο-
φῶντος καὶ Διοπείθους τῶν περὶ τούτων ψηφισ-
μάτων ὄντων, οὐκ ἐμῶν, ὦ λέγων εὐχερῶς ὅ τι
71 ἂν βουληθῇς. οὐδὲ νῦν περὶ τούτων ἐρῶ. ἀλλ' ὁ
τὴν Εὔβοιαν ἐκεῖνος σφετεριζόμενος καὶ κατασκευ-
άζων ἐπιτείχισμα ἐπὶ τὴν Ἀττικήν, καὶ Μεγάροις
ἐπιχειρῶν, καὶ καταλαμβάνων Ὠρεόν, καὶ κατα-
σκάπτων Πορθμόν, καὶ καθιστὰς ἐν μὲν Ὠρεῷ
Φιλιστίδην τύραννον ἐν δ' Ἐρετρίᾳ Κλείταρχον,
καὶ τὸν Ἑλλήσποντον ὑφ' ἑαυτῷ ποιούμενος, καὶ
Βυζάντιον πολιορκῶν, καὶ πόλεις Ἑλληνίδας ἃς
μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατάγων,
πότερον ταῦτα πάντα ποιῶν ἠδίκει καὶ παρε-
σπόνδει καὶ ἔλυε τὴν εἰρήνην ἢ οὔ; καὶ πότερον
φανῆναί τινα τῶν Ἑλλήνων τὸν ταῦτα κωλύσοντα
72 ποιεῖν αὐτὸν ἐχρῆν ἢ μή; εἰ μὲν γὰρ μὴ ἐχρῆν,
ἀλλὰ τὴν Μυσῶν λείαν καλουμένην τὴν Ἑλλάδα

Ch. 70. *οὐδ' εἰ γέγονεν οἶδα* "I will proceed as though I were ignorant of them—I ignore them."

Ch. 71. *Εὔβοιαν*: this "appropriation" of Eubœa, as Demosthenes calls it, first took place B. C. 354; and Philip maintained a footing in the island by means of his creatures till the year 341, when they were expelled by Phocion.——*πορθμός*, a fort close to Eretria, alluded to Philipp III. p. 125.——*κατάγω* "to bring back from exile," as *κατέρχομαι* is "to return," *κάθοδος* "the act of returning." All these expressions are well illustrated Arist. Ran. 1150-1162.

Ch. 72. *Μυσῶν λείαν* "an unresisting prey," such as Mysia fell to the pirates. A proverbial expression of contempt, see Aristot. Rhet. 1. fin. Compare the proverb Eur. Cycl. 647, *ἐν τῷ Κᾶρι κινδυνεύσομεν* "we will make our first (surgical) experiment on the Carian," = fiat experimentum in corpore vili. These expressions well illustrate the contempt with which the Greeks universally regarded the Asiatics.——*ἐμά*, emphatically placed "on my head alone."

οὖσαν ὀφθῆναι ζώντων καὶ ὄντων Ἀθηναίων, περιείργασμαι μὲν ἐγὼ περὶ τούτων εἰπών, περιείργασται δ' ἡ πόλις ἡ πεισθεῖσα ἐμοί, ἔστω δὲ ἀδικήματα πάντα ἃ πέπρακται καὶ ἁμαρτήματα ἐμά. εἰ δὲ ἔδει τινὰ τούτων κωλυτὴν φανῆναι, τίνα ἄλλον ἢ τὸν Ἀθηναίων δῆμον προσῆκε γενέσθαι; ταῦτα τοίνυν ἐπολιτευόμην ἐγώ, καὶ ὁρῶν καταδουλούμενον πάντας ἀνθρώπους ἐκεῖνον ἠναντιούμην, καὶ προλέγων καὶ διδάσκων μὴ προΐεσθαι διετέλουν.

Καὶ μὴν τὴν εἰρήνην γ' ἐκεῖνος ἔλυσε τὰ πλοῖα 73
λαβών, οὐχ ἡ πόλις, Αἰσχίνη. Φέρε δὲ αὐτὰ τὰ ψηφίσματα καὶ τὴν ἐπιστολὴν τὴν τοῦ Φιλίππου, καὶ λέγε ἐφεξῆς· ἀπὸ γὰρ τούτων, τίς τίνος αἴτιός ἐστι, γενήσεται φανερόν.

ΨΗΦΙΣΜΑ. ['Επὶ ἄρχοντος Νεοκλέους, μηνὸς βοηδρομιῶνος, ἐκκλησία σύγκλητος ὑπὸ στρατηγῶν, Εὔβουλος Μνησιθέου Κόπριος εἶπεν, ἐπειδὴ προσήγγειλαν οἱ στρατηγοὶ ἐν τῇ ἐκκλησίᾳ ὡς ἄρα Λεωδάμαντα τὸν ναύαρχον καὶ τὰ μετ' αὐτοῦ ἀποσταλέντα σκάφη εἴκοσι ἐπὶ τὴν τοῦ σίτου παραπομπὴν εἰς Ἑλλήσποντον ὁ παρὰ Φιλίππου στρατηγὸς Ἀμύντας καταγήοχεν εἰς Μακεδονίαν καὶ ἐν φυλακῇ ἔχει, ἐπιμεληθῆναι τοὺς πρυτάνεις καὶ τοὺς στρατηγοὺς ὅπως ἡ βουλὴ συναχθῶσι καὶ αἱρεθῶσι πρέσβεις πρὸς Φίλιππον, οἳ παραγενόμενοι διαλέξονται πρὸς 74

Ch. 73. *Ψήφισμα*, B. C. 340. See Appendix I.
— *ξυναχθῶσι*. Schæfer would read *ξυναχθῇ*, which Dissen approves.——*εἰ δὲ μηδέτερον . . . . λέγειν* "But if neither of these suppositions is the true one, but either the sender (Philip) or the emissary (Amyntas) are solely in fault, the ambassadors must report this too."——*ἰδίᾳ* "solely" = *καθ' αὐτούς*, without any fault in the Athenian commander.——*καὶ λέγειν*: the ellipse is *καὶ τοῦτο λέγειν τοὺς πρέσβεις*. The common reading is *καὶ τοῦτο γράψαι λέγειν* "that they bid the ambassadors write word of this too."

αὐτὸν περὶ τοῦ ἀφεθῆναι τὸν ναύαρχον καὶ τὰ πλοῖα καὶ τοὺς στρατιώτας. καὶ εἰ μὲν δι' ἄγνοιαν ταῦτα πεποίηκεν ὁ Ἀμύντας, ὅτι οὐ μεμψιμοιρεῖ ὁ δῆμος οὐδέν· εἰ δέ τι πλημμελοῦντα παρὰ τὰ ἐπεσταλμένα λαβών, ὅτι ἐπισκεψάμενοι Ἀθηναῖοι ἐπιτιμήσουσι κατὰ τὴν τῆς ὀλιγωρίας ἀξίαν. εἰ δὲ μηδέτερον τούτων ἐστίν, ἀλλ' ἰδίᾳ ἀγνωμονοῦσιν ἢ ὁ ἀποστείλας ἢ ὁ ἀπεσταλμένος, καὶ λέγειν, ἵνα αἰσθανόμενος ὁ δῆμος βουλεύσηται τί δεῖ ποιεῖν.]

75 Τοῦτο μὲν τοίνυν τὸ ψήφισμα Εὔβουλος ἔγραψεν, οὐκ ἐγώ, τὸ δ' ἐφεξῆς Ἀριστοφῶν, εἶθ' Ἡγήσιππος, εἶτ' Ἀριστοφῶν πάλιν, εἶτα Φιλοκράτης, εἶτα Κηφισοφῶν, εἶτα πάντες· ἐγὼ δ' οὐδὲν περὶ τούτων. Λέγε.

ΨΗΦΙΣΜΑΤΑ. [Ἐπὶ Νεοκλέους ἄρχοντος, βοηδρομιῶνος ἕνῃ καὶ νέᾳ, βουλῆς γνώμῃ, πρυτάνεις καὶ στρατηγοὶ ἐχρημάτισαν τὰ ἐκ τῆς ἐκκλησίας ἀνενεγκόντες, ὅτι ἔδοξε τῷ δήμῳ πρέσβεις ἑλέσθαι πρὸς Φίλιππον περὶ τῆς τῶν πλοίων ἀνακομιδῆς καὶ ἐντολὰς δοῦναι κατὰ τὰ ἐκ τῆς ἐκκλησίας ψηφίσματα. καὶ εἵλοντο τούσδε, Κηφισοφῶντα Κλέωνος Ἀναφλύστιον, Δημόκριτον Δημοφῶντος Ἀναγυράσιον, Πολύκριτον Ἀπημάντου Κοθωκίδην. πρυτανεία φυλῆς Ἱπποθοωντίδος, Ἀριστοφῶν Κολυττεὺς πρόεδρος εἶπεν.]

76 Ὥσπερ τοίνυν ἐγὼ ταῦτα δεικνύω τὰ ψηφίσματα, οὕτω σὺ δεῖξον, Αἰσχίνη, ὁποῖον ἐγὼ γρά-

Ch. 75. ἐχρημάτισαν = Lat. "rettulerunt," "proposed for discussion." ἀνενεγκόντες "having made their report of what passed in the assembly." ἀνακομιδῆς "the recovery."——Ἀριστοφῶν. This Aristophon of Colyttus must not be confounded with Aristophon the Azenian, in whose old age, fifteen years before, Demosthenes entered on his public life. The Azenian passed a law respecting illegitimacy, B. C. 403. He is mentioned below, ch. 162, and Æsch. in Ctes. 139.

ψας ψήφισμα αἴτιός εἰμι τοῦ πολέμου. ἀλλ' οὐκ ἂν ἔχοις· εἰ γὰρ εἶχες, οὐδὲν ἂν αὐτοῦ πρότερον νυνὶ παρέσχου. καὶ μὴν οὐδ' ὁ Φίλιππος οὐδὲν αἰτιᾶται ἐμὲ ὑπὲρ τοῦ πολέμου, ἑτέροις ἐγκαλῶν. Λέγε δ' αὐτὴν τὴν ἐπιστολὴν τὴν τοῦ Φιλίππου.

ΕΠΙΣΤΟΛΗ ΦΙΛΙΠΠΟΥ. [*Βασιλεὺς Μακεδό-* 77
νων Φίλιππος Ἀθηναίων τῇ βουλῇ καὶ τῷ δήμῳ χαίρειν. παραγενόμενοι πρὸς ἐμὲ οἱ παρ' ὑμῶν πρεσβευταί, Κηφισοφῶν καὶ Δημόκριτος καὶ Πολύκριτος, διελέγοντο περὶ τῆς τῶν πλοίων ἀφέσεως ὧν ἐναυάρχει Λαομέδων. καθ' ὅλου μὲν οὖν ἔμοιγε φαίνεσθε ἐν μεγάλῃ εὐηθείᾳ ἔσεσθαι, εἴ γ' οἴεσθ' ἐμὲ λανθάνειν ὅτι ἐξαπεστάλη ταῦτα τὰ πλοῖα πρόφασιν μὲν ὡς τὸν σῖτον παραπέμψοντα ἐκ τοῦ Ἑλλησπόντου εἰς Λῆμνον, βοηθήσοντα δὲ Σηλυμβριανοῖς τοῖς ὑπ' ἐμοῦ μὲν πολιορκουμένοις, οὐ συμπεριειλημμένοις δὲ ἐν ταῖς τῆς φιλίας κοινῇ κειμέναις ἡμῖν
συνθήκαις. καὶ ταῦτα συνετάχθη τῷ ναυάρχῳ 78
ἄνευ μὲν τοῦ δήμου τοῦ Ἀθηναίων, ὑπὸ δέ τινων ἀρχόντων καὶ ἑτέρων ἰδιωτῶν μὲν νῦν ὄντων, ἐκ παντὸς δὲ τρόπου βουλομένων τὸν δῆμον ἀντὶ τῆς νῦν ὑπαρχούσης πρὸς ἐμὲ φιλίας τὸν πόλεμον ἀναλαβεῖν, πολλῷ μᾶλλον φιλοτιμουμένων τοῦτο συντετελέσθαι ἢ τοῖς Σηλυμβρια-

Ch. 77. *πρόφασιν μὲν....βοηθήσοντα δέ.* Here *δὲ* has the unusual force of *ἔργῳ δὲ*, and is by itself opposed to *πρόφασιν μὲν*. Dissen compares Tacit. Annal. 1–10, where cæterùm has the same sense: "Veterani in Rhœtiam mittuntur specie defendendæ provinciæ, cæterùm ut avellerentur castris." This construction would not be found in pure Greek, see note on *εὐχαριστία*, ch. 91. *Λῆμνον*, which belonged to Athens, Æsch. Fals. Leg. ch. 72, *Λήμνου, Ἴμβρου, καὶ Σκύρου, τῶν ἡμετέρων κτημάτων.* All these islands were ceded to them at the peace of Autalcidas, B. C. 387, and had since remained in their possession.

Ch. 78. *ἄνευ τοῦ δήμου* "without the consent or sanction of the people." Göller illustrates this sense of *ἄνευ*, Thucyd. I. 129. *τὰ νῦν καταχθέντα πλοῖα* "the ships that were lately towed into my harbour."

νοῖς βοηθῆσαι. καὶ ὑπολαμβάνουσιν αὐτοῖς τὸ τοιοῦτο πρόσοδον ἔσεσθαι· οὐ μέντοι μοι δοκεῖ τοῦτο χρησιμον ὑπάρχειν οὔθ' ὑμῖν οὔτ' ἐμοί. διόπερ τά τε νῦν καταχθέντα πλοῖα πρὸς ἡμᾶς ἀφίημι ὑμῖν, καὶ τοῦ λοιποῦ, ἐὰν βούλησθε μὴ ἐπιτρέπειν τοῖς προεστηκόσιν ὑμῶν κακοήθως πολιτεύεσθαι, ἀλλ' ἐπιτιμᾶτε, πειράσομαι κἀγὼ διαφυλάττειν τὴν εἰρήνην. εὐτυχεῖτε.]

79 Ἐνταῦθ' οὐδαμοῦ Δημοσθένην γέγραφεν, οὐδ'
αἰτίαν οὐδεμίαν κατ' ἐμοῦ. τί ποτ' οὖν τοῖς ἄλ-
λοις ἐγκαλῶν τῶν ἐμοὶ πεπραγμένων οὐχὶ μέμ-
νηται; ὅτι τῶν ἀδικημάτων ἂν ἐμέμνητο τῶν
αὑτοῦ, εἴ τι περὶ ἐμοῦ γεγράφει· τούτων γὰρ εἰ-
χόμην ἐγὼ καὶ τούτοις ἠναντιούμην. καὶ πρῶτον
μὲν τὴν εἰς Πελοπόννησον πρεσβείαν ἔγραψα, ὅτε
πρῶτον ἐκεῖνος εἰς Πελοπόννησον παρεδύετο, εἶτα
τὴν εἰς Εὔβοιαν, ἡνίκ' Εὐβοίας ἥπτετο, εἶτα τὴν
ἐπ' Ὠρεὸν ἔξοδον, οὐκέτι πρεσβείαν, καὶ τὴν εἰς
Ἐρέτριαν, ἐπειδὴ τυράννους ἐκεῖνος ἐν ταύταις
80 ταῖς πόλεσι κατέστησεν. μετὰ ταῦτα δὲ τοὺς
ἀποστόλους ἅπαντας ἀπέστειλα, καθ' οὓς Χερ-
ρόνησος ἐσώθη καὶ Βυζάντιον καὶ πάντες οἱ σύμ-
μαχοι. ἐξ ὧν ὑμῖν μὲν τὰ κάλλιστα, ἔπαινοι
δόξαι τιμαὶ στέφανοι χάριτες, παρὰ τῶν εὖ πε-
πονθοτων ὑπῆρχον, τῶν δ' ἀδικουμένων τοῖς μὲν
ὑμῖν τότε πεισθεῖσιν ἡ σωτηρία περιεγένετο, τοῖς

Ch. 79. *γεγράφει* should be *ἐγεγράφει*, or *ἔγραφε* with Dissen and others. The common reading *γέγραφε* is not a good Greek construction.——*εἰχόμην τούτων* "I was connected with them," literally, "I kept hold of them."——*παρεδύετο* "tried to creep or steal into." Æsch. Ctes. 37, *εἰ τοιοῦτον ἔθος παραδέδυκεν ὑμῶν εἰς τὴν πολιτείαν.*——*τυράννους*, Clitarchus, Hipparchus, and Automedon: see above ch. 71, and Thirlwall's Greece, VI. ch. 45.

Ch. 80. *ἀποστόλους* "armaments," equipped according to Demosthenes' Trierarchic law, compare ch. 107.——*περιεγένετο* "was the result"; so *περιέστι*, ch. 128, 201.

δ' ὀλιγωρήσασι τὸ πολλάκις ὧν ὑμεῖς προείπατε μεμνῆσθαι, καὶ νομίζειν ὑμᾶς μὴ μόνον εὔνους ἑαυτοῖς ἀλλὰ καὶ φρονίμους ἀνθρώπους καὶ μάντεις εἶναι· πάντα γὰρ ἐκβέβηκεν ἃ προείπατε.
καὶ μὴν ὅτι πολλὰ μὲν ἂν χρήματα ἔδωκε Φιλισ- 81
τίδης ὥστ' ἔχειν Ὠρεόν, πολλὰ δὲ Κλείταρχος ὥστ' ἔχειν Ἐρέτριαν, πολλὰ δ' αὐτὸς ὁ Φίλιππος ὥστε ταῦθ' ὑπάρχειν ἐφ' ὑμᾶς αὐτῷ καὶ περὶ τῶν ἄλλων μηδὲν ἐξελέγχεσθαι μηδ' ἃ ποιῶν ἠδίκει μηδένα ἐξετάζειν πανταχοῦ, οὐδεὶς ἀγνοεῖ, καὶ
πάντων ἥκιστα σύ· οἱ γὰρ παρὰ τοῦ Κλειτάρχου 82
καὶ τοῦ Φιλιστίδου τότε πρέσβεις δεῦρ' ἀφικνούμενοι παρὰ σοὶ κατέλυον, Αἰσχίνη, καὶ σὺ προυξένεις αὐτῶν· οὓς ἡ μὲν πόλις ὡς ἐχθροὺς καὶ οὔτε δίκαια οὔτε συμφέροντα λέγοντας ἀπήλασε, σοὶ δ' ἦσαν φίλοι· οὐ τοίνυν ἐπράχθη τούτων οὐδέν, ὦ βλασφημῶν περὶ ἐμοῦ καὶ λέγων ὡς σιωπῶ μὲν λαβών, βοῶ δ' ἀναλώσας. ἀλλ' οὐ σύ, ἀλλὰ βοᾷς μὲν ἔχων, παύσει δὲ οὐδέποτ', ἐὰν

Ch. 81. ἐφ ὑμᾶς "*to go* against you from them": ἐφ' ὑμῖν would simply mean "against you, to your prejudice." The accusative implies that Eretria would be an ἐπιτείχισμα to Philip, a place from whence he could easily invade Attica.

Ch. 82. κατέλυον "lodged," κατάλυμα deversorium, the place where the beasts of burden were *unyoked*. Thucyd. 136, uses the verb with παρὰ and the accusative case, παρὰ τὸν Μολοσσῶν βασίλεα καταλῦσαι.—προυξένεις = ἦσθα πρόξενος "patronus eras." προξενία expressed the relation connecting *a state* with an individual of another country; ξενία the relation between two individuals of different countries, or that between two different states.——καὶ λέγων ὡς σιωπῶ....τήμερον "You who say that I hold my peace when I have received a bribe, but make an outcry when I have spent it. At any rate this is not your way. You cry out with the bribe in your pocket; and as for stopping, you will never do that, unless the judges here stop your mouth by disfranchising you this day." The words of Æschines are λαβὼν σεσίγηκας, ἀναλώσας δὲ κέκραγας, Ctes. 218.—ἀτιμώσαντες. If Æschines failed in obtaining a fifth part of the votes, he would be a state debtor for 1000 drachmæ, and ἄτιμος until the fine was paid.

83 μή σε οὗτοι παύσωσιν ἀτιμώσαντες τήμερον. στεφανωσάντων τοίνυν ὑμῶν ἐμὲ ἐπὶ τούτοις τότε, καὶ γράψαντος Ἀριστονίκου τὰς αὐτὰς συλλαβὰς ἅσπερ οὑτοσὶ Κτησιφῶν νῦν γέγραφε, καὶ ἀναρρηθέντος ἐν τῷ θεάτρῳ τοῦ στεφάνου, καὶ δευτέρου κηρύγματος ἤδη μοι τούτου γιγνομένου, οὔτ' ἀντεῖπεν Αἰσχίνης παρὼν οὔτε τὸν εἰπόντα ἐγράψατο. Καί μοι λέγε καὶ τοῦτο τὸ ψήφισμα λαβών.

84 ΨΗΦΙΣΜΑ. [Ἐπὶ Χαιρώνδου Ἡγέμονος ἄρχοντος, γαμηλιῶνος ἕκτῃ ἀπιόντος, φυλῆς πρυτανευούσης Λεοντίδος, Ἀριστόνικος Φρεάρριος εἶπεν, ἐπειδὴ Δημοσθένης Δημοσθένους Παιανιεὺς πολλὰς καὶ μεγάλας χρείας παρέσχηται τῷ δήμῳ τῷ Ἀθηναίων καὶ πολλοῖς τῶν συμμάχων καὶ πρότερον, καὶ ἐν τῷ παρόντι καιρῷ βεβοήθηκε διὰ τῶν ψηφισμάτων καί τινας τῶν ἐν τῇ Εὐβοίᾳ πόλεων ἠλευθέρωκε, καὶ διατελεῖ εὔνους ὢν τῷ δήμῳ τῷ Ἀθηναίων, καὶ λέγει καὶ πράττει ὅ τι ἂν δύνηται ἀγαθὸν ὑπέρ τε αὐτῶν Ἀθηναίων καὶ τῶν ἄλλων Ἑλλήνων, δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ τῷ Ἀθηναίων ἐπαινέσαι Δημοσθένην Δημοσθένους Παιανιέα καὶ στεφανῶσαι χρυσῷ στεφάνῳ, καὶ ἀναγορεῦσαι τὸν στέφανον ἐν τῷ θεάτρῳ, τραγῳδοῖς καινοῖς, τῆς δὲ ἀναγορεύσεως τοῦ στεφάνου ἐπιμεληθῆναι τὴν πρυτανεύουσαν φυλὴν καὶ τὸν ἀγωνοθέτην. εἶπεν Ἀριστόνικος Φρεάρριος.]

85 Ἔστιν οὖν ὅστις ὑμῶν οἶδέ τινα αἰσχύνην τῇ πόλει συμβᾶσαν διὰ τοῦτο τὸ ψήφισμα ἢ χλευασμὸν ἢ γέλωτα, ἃ νῦν οὗτος ἔφη συμβήσεσθαι,

Ch. 84. χρείας "services." Whenever χρεία has this sense, it is used in the plural number.——ἀγωνοθέτην. See Smith Dict. Ant. p. 32.

Ch. 85. ἃ . . . . ἔφη. Ctes. 231.——ὡς ἑτέρως. See on ch. 212. τιμωρίας τυγχάνειν signifies either "to obtain vengeance," or "to meet with punishment," according to the context. Both senses occur in the dramatic writers.

ἐὰν ἐγὼ στεφανῶμαι; καὶ μὴν ὅταν ᾖ νέα καὶ γνώριμα πᾶσι τὰ πράγματα, ἐάν τε καλῶς ἔχῃ, χάριτος τυγχάνει, ἐάν θ' ὡς ἑτέρως, τιμωρίας. φαίνομαι τοίνυν ἐγὼ χάριτος τετυχηκὼς τότε, καὶ οὐ μέμψεως οὐδὲ τιμωρίας.

Οὐκοῦν μέχρι μὲν τῶν χρόνων ἐκείνων, ἐν οἷς 86
ταῦτ' ἐπράχθη, πάντας ἀνωμολόγημαι τὰ ἄριστα πράττειν τῃ πόλει, τῷ νικᾶν, ὅτ' ἐβουλεύεσθε, λέγων καὶ γράφων, τῷ καταπραχθῆναι τὰ γραφέντα καὶ στεφάνους ἐξ αὐτῶν τῇ πόλει καὶ ἐμοὶ καὶ πᾶσι γενέσθαι, τῷ θυσίας τοῖς θεοῖς καὶ προσόδους ὡς ἀγαθῶν τούτων ὄντων ὑμᾶς πεποιῆσθαι.

Ἐπειδὴ τοίνυν ἐκ τῆς Εὐβοίας ὁ Φίλιππος ὑφ' 87
ὑμῶν ἐξηλάθη, τοῖς μὲν ὅπλοις, τῇ δὲ πολιτείᾳ καὶ τοῖς ψηφίσμασι, κἂν διαρραγῶσί τινες τούτων, ὑπ' ἐμοῦ, ἕτερον κατὰ τῆς πόλεως ἐπιτειχισμὸν ἐζήτει. ὁρῶν δ' ὅτι σίτῳ πάντων ἀνθρώπων πλείστῳ χρώμεθ' ἐπεισάκτῳ, βουλόμενος τῆς σιτοπομπίας κύριος γενέσθαι, παρελθὼν ἐπὶ Θρᾴκης Βυζαντίους συμμάχους ὄντας αὐτῷ τὸ μὲν πρῶτον ἠξίου συμπολεμεῖν τὸν πρὸς ὑμᾶς πόλεμον, ὡς δ' οὐκ ἤθελον οὐδ' ἐπὶ τούτοις ἔφασαν τὴν συμμαχίαν πεποιῆσθαι, λέγοντες ἀληθῆ, χάρακα βαλό-

Ch. 86. *πάντας ἀνωμολόγημαι*, scil. *τοὺς χρόνους*, supplied in the text by Dissen and others.——*προσόδους* = *πομπάς* "solemn processions" used in the same sense Arist. Nub. 307; Pax 396; Aves 854.——*τῷ νικᾶν λέγων καὶ γράφων* "By the fact that I carried the objects of my speeches and propositions."——*καταπραχθῆναι* "were brought to a successful issue." So *κατατυχεῖν*, ch. 178, "to succeed in obtaining," the reverse of *ἀποτυχεῖν*.

Ch. 87. *διαῤῥαγῶσι*, scil. *οὐ λέγοντες*, or as Dissen takes it, "rumpantur invidiâ vel indignatione."——*σίτῳ ἐπεισάκτῳ*. See Bœckh Œcon. Ath. ch. xv.——*χάρακα....ἐπολιόρκει* "Having thrown up a rampart against the city, and planted his engines near at hand, he commenced the blockade." Bekker reads *χαράκωμα* instead of *χάρακα*. The siege of Byzantium took place B.C. 340. See Thirlwall's Greece, vol. VI. ch. 45.

μενος πρὸς τῇ πόλει καὶ μηχανήματ' ἐπιστήσας
88 ἐπολιόρκει. τούτων δὲ γιγνομένων ὅ τι μὲν προσῆκε ποιεῖν ὑμᾶς, οὐκ ἐπερωτήσω· δῆλον γάρ ἐστιν ἅπασιν. ἀλλὰ τίς ἦν ὁ βοηθήσας τοῖς Βυζαντίοις καὶ σώσας αὐτούς; τίς ὁ κωλύσας τὸν Ἑλλήσποντον ἀλλοτριωθῆναι κατ' ἐκείνους τοὺς χρόνους; ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι. τὸ δ' ὑμεῖς ὅταν λέγω, τὴν πόλιν λέγω. τίς δ' ὁ τῇ πόλει λέγων καὶ γράφων καὶ πράττων καὶ ἁπλῶς ἑαυ-
89 τὸν εἰς τὰ πράγματα ἀφειδῶς δούς; ἐγώ. ἀλλὰ μὴν ἡλίκα ταῦτα ὠφέλησεν ἅπαντας, οὐκέτ' ἐκ τοῦ λόγου δεῖ μαθεῖν, ἀλλ' ἔργῳ πεπείρασθε· ὁ γὰρ τότε ἐνστὰς πόλεμος ἄνευ τοῦ καλὴν δόξαν ἐνεγκεῖν, ἐν πᾶσι τοῖς κατὰ τὸν βίον ἀφθονωτέροις καὶ εὐωνοτέροις διῆγεν ὑμᾶς τῆς νῦν εἰρήνης, ἣν οὗτοι κατὰ τῆς πατρίδος τηροῦσιν οἱ χρηστοὶ ἐπὶ ταῖς μελλούσαις ἐλπίσιν, ὧν διαμάρτοιεν, καὶ μετάσχοιεν ὧν ὑμεῖς οἱ τὰ βέλτιστα βουλόμενοι τοὺς θεοὺς αἰτεῖτε, μὴ μεταδοῖεν ὑμῖν ὧν αὐτοὶ προῄρηνται. Λέγε δ' αὐτοῖς καὶ τοὺς τῶν Βυζαντίων στεφάνους καὶ τοὺς τῶν Περινθίων, οἷς ἐστεφάνουν ἐκ τούτων τὴν πόλιν.

Ch. 88. *ὅταν λέγω*, better than the ordinary reading, *ὅταν εἴπω*.——*ἁπλῶς* "honestly."

Ch. 89. *ἐνστὰς* "that was going on," already set on foot: so *ξυστὰς*, ch. 18, denotes the outbreak.——*ἄνευ τοῦ* "besides that," præterquàm quod: in this sense *χωρὶς* is more common. See Hermann on Soph. Antig. init. *ἄτης ἄτερ*.——*Διῆγεν ὑμας* "fecit ut viveretis," Dissen.——*ἐν πᾶσι κ.τ.λ.* "*With* all the necessaries of life more abundant and cheaper than the present peace does," viz. that under Alexander.——*ταῖς μελλούσαις ἐλπίσιν* = *ταῖς περὶ τοῦ μέλλοντος ἐλπίσιν. καὶ μετάσχοιεν....προῄρηνται* "May they rather partake of the blessings which all ye who are sincere patriots beg of the gods, than cause you to share in the results of their own policy."——*ἐκ τούτων* "in consequence of these events." Brem. reads *μηδὲ μετάσχοιεν*.

ΨΗΦΙΣΜΑ ΒΥΖΑΝΤΙΩΝ. [Ἐπὶ ἱερομνάμονος 90
Βοσπορίχω Δαμάγητος ἐν τᾳ ἁλίᾳ ἔλεξεν, ἐκ
τᾶς βωλᾶς λαβὼν ῥήτραν. Ἐπειδὴ ὁ δᾶμος ὁ
Ἀθηναίων ἔν τε τοῖς προγεγεναμένοις καιροῖς
εὐνοέων διατελεῖ Βυζαντίοις καὶ τοῖς συμμάχοις
καὶ συγγενέσι Περινθίοις καὶ πολλὰς καὶ μεγά-
λας χρείας παρέσχηται, ἔν τε τῷ παρεστακότι
καιρῷ Φιλίππω τῶ Μακεδόνος ἐπιστρατεύσαν-
τος ἐπὶ τὰν χώραν καὶ τὰν πόλιν ἐπ' ἀνασ-
τάσει Βυζαντίων καὶ Περινθίων καὶ τὰν χώραν
δαίοντος καὶ δενδροκοπέοντος, βοηθήσας πλοίοις
ἑκατὸν καὶ εἴκοσι καὶ σίτῳ καὶ βέλεσι καὶ ὁπ-
λίταις ἐξείλετο ἁμὲ ἐκ τῶν μεγάλων κινδύνων
καὶ ἀποκατέστασε τὰν πάτριον πολιτείαν καὶ
τὼς νόμως καὶ τὼς τάφως, δεδόχθω τῷ δάμῳ 91
τῷ Βυζαντίων καὶ Περινθίων Ἀθηναίοις δόμεν
ἐπιγαμίαν, πολιτείαν, ἔγκτασιν γᾶς καὶ οἰκιᾶν,
προεδρίαν ἐν τοῖς ἀγῶσι, πόθοδον ποτὶ τὰν
βωλὰν καὶ τὸν δᾶμον πράτοις μετὰ τὰ ἱερά,
καὶ τοῖς κατοικεῖν ἐθέλουσι τὰν πόλιν ἀλει-
τουργήτοις ἦμεν πασᾶν τᾶν λειτουργιᾶν· στᾶ-
σαι δὲ καὶ εἰκόνας τρεῖς ἑκκαιδεκαπήχεις ἐν τῷ
Βοσπορίῳ, στεφανούμενον τὸν δᾶμον τὸν Ἀθη-
ναίων ὑπὸ τῶ δάμω τῶ Βυζαντίων καὶ Περιν-

Ch. 90. *ἱερομνάμων*, priest of Neptune at Byzantium. Müller, Dor. II. 168.——*ἁλίᾳ*, this word is akin to *ἁλίζω*, *ἡλιαία* &c.—*Ῥήτραν λαβών* = *λόγου τυχών* "having obtained permission to speak." (Schæf.) Not = *προβούλευμα*, as Müller thinks.——*δενδροκοπέοντος*. This verb has the same meaning as the Attic expression *τεμεῖν τῆς γῆς* "to lay waste the country," which Arnold explains "to cut down or clear that *part of* the earth where the vines and fruit-trees grow," *i. e.* to cut down the fruit-trees. The construction of the genitive will then be similar to that in Thucyd. IV. 100, *ἧψε τοῦ τείχους* "he set fire to (part of) the wall."

Ch. 91. *ἐπιγαμίαν*, Lat. "jus connubii."——*μετὰ τὰ ἱερά* "after the sacred rites" used in every Greek state before public deliberation. Cf. Arist. Acharn. init., and see Mitchell's note on *περιραντηρίου*.——*εὐχαριστία*. This is not a pure Greek word, though we have *ἀχαριστία* below, ch. 314. It is to be observed that even if we suppose all these *ψηφίσματα* &c. genuine, yet Demosthenes is not responsible for the language, except perhaps in those which he quotes as brought forward by himself.

θίων· ἀποστεῖλαι δὲ καὶ θεωρίας ἐς τὰς ἐν τᾷ Ἑλλάδι πανηγύριας, Ἴσθμια καὶ Νέμεα καὶ Ὀλύμπια καὶ Πύθια, καὶ ἀνακαρῦξαι τῶς στεφάνως ὧς ἐστεφάνωται ὁ δᾶμος ὁ Ἀθηναίων ὑφ' ἡμῶν, ὅπως ἐπιστέωνται οἱ Ἕλλανες πάντες Ἀθηναίων ἀρετὰν καὶ τὰν Βυζαντίων καὶ Περινθίων εὐχαριστίαν.]

92 *Λέγε καὶ τοὺς παρὰ τῶν ἐν Χερρονήσῳ στεφάνους.*

ΨΗΦΙΣΜΑ ΧΕΡΡΟΝΗΣΙΤΩΝ. [*Χερρονησιτῶν οἱ κατοικοῦντες Σηστὸν Ἐλεοῦντα Μάδυτον Ἀλωπεκόννησον στεφανοῦσιν Ἀθηναίων τὴν βουλὴν καὶ τὸν δῆμον χρυσῷ στεφάνῳ ἀπὸ ταλάντων ἑξήκοντα, καὶ Χάριτος βωμὸν ἱδρύονται καὶ Δήμου Ἀθηναίων, ὅτι πάντων μεγίστου ἀγαθῶν παραίτιος γέγονε Χερρονησίταις, ἐξελόμενος ἐκ τῆς Φιλίππου καὶ ἀποδοὺς τὰς πατρίδας, τοὺς νόμους, τὴν ἐλευθερίαν, τὰ ἱερά. καὶ ἐν τῷ μετὰ ταῦτα αἰῶνι παντὶ οὐκ ἐλλείψει εὐχαριστῶν καὶ ποιῶν ὅ τι ἂν δύνηται ἀγαθόν. ταῦτα ἐψηφίσαντο ἐν τῷ κοινῷ βουλευτηρίῳ.*]

93 *Οὐκοῦν οὐ μόνον τὸ Χερρόνησον καὶ Βυζάντιον σῶσαι, οὐδὲ τὸ κωλῦσαι τὸν Ἑλλήσποντον ὑπὸ Φιλίππῳ γενέσθαι τότε, οὐδὲ τὸ τιμᾶσθαι τὴν πόλιν ἐκ τούτων ἡ προαίρεσις ἡ ἐμὴ καὶ ἡ πολιτεία διεπράξατο, ἀλλὰ καὶ πᾶσιν ἔδειξεν ἀνθρώποις τήν τε τῆς πόλεως καλοκαγαθίαν καὶ τὴν Φιλίππου κακίαν. ὁ μὲν γὰρ σύμμαχος ὢν τοῖς*

Ch. 92. *ἀπὸ ταλάντων ἑξήκοντα* "of sixty talents' weight." *ἀπὸ* is frequently used to denote the material of which a thing is made up. So in Herod. *ἀπὸ ξύλου πεποιημένα.* Compare the expression *ἀπὸ σταδίων ἑξήκοντα* "sixty stadia in length," properly, a distance *made up of* sixty stadia.——*τῆς φιλίππου*, sub. *δυνάμεως.*

Ch. 93. *ἡ προαίρεσις ἡ ἐμὴ καὶ ἡ πολιτεία* "my line of policy," see note on ch. 59.

Βυζαντίοις πολιορκῶν αὐτοὺς ἑωρᾶτο ὑπὸ πάντων,
οὗ τί γένοιτ' ἂν αἴσχιον ἢ μιαρώτερον; ὑμεῖς δ' 94
οἱ καὶ μεμψάμενοι πολλὰ καὶ δίκαια ἂν ἐκείνοις
εἰκότως περὶ ὧν ἠγνωμονήκεσαν εἰς ὑμᾶς ἐν τοῖς
ἔμπροσθεν χρόνοις, οὐ μόνον οὐ μνησικακοῦντες
οὐδὲ προϊέμενοι τοὺς ἀδικουμένους ἀλλὰ καὶ σώ-
ζοντες ἐφαίνεσθε, ἐξ ὧν δόξαν καὶ εὔνοιαν παρὰ
πάντων ἐκτᾶσθε. καὶ μὴν ὅτι μὲν πολλοὺς ἐστε-
φανώκατ' ἤδη τῶν πολιτευομένων, ἅπαντες ἴσασι·
δι' ὅντινα δ' ἄλλον ἡ πόλις ἐστεφάνωται, σύμ-
βουλον λέγω καὶ ῥήτορα, πλὴν δι' ἐμέ, οὐδ' ἂν
εἷς εἰπεῖν ἔχοι.

Ἵνα τοίνυν καὶ τὰς βλασφημίας, ἃς κατὰ τῶν 95
Εὐβοέων καὶ τῶν Βυζαντίων ἐποιήσατο, εἴ τι δυ-
σχερὲς αὐτοῖς ἐπέπρακτο πρὸς ὑμᾶς ὑπομιμνή-
σκων, συκοφαντίας οὔσας ἐπιδείξω μὴ μόνον τῷ
ψευδεῖς εἶναι (τοῦτο μὲν γὰρ ὑπάρχειν ὑμᾶς εἰ-
δότας ἡγοῦμαι) ἀλλὰ καὶ τῷ, εἰ τὰ μάλιστ' ἦσαν
ἀληθεῖς, οὕτως ὡς ἐγὼ κέχρημαι τοῖς πράγμασι
συμφέρειν χρήσασθαι, ἓν ἢ δύο βούλομαι τῶν
καθ' ὑμᾶς πεπραγμένων καλῶν τῇ πόλει διεξελ-
θεῖν, καὶ ταῦτ' ἐν βραχέσιν· καὶ γὰρ ἄνδρα ἰδίᾳ
καὶ πόλιν κοινῇ πρὸς τὰ κάλλιστα τῶν ὑπαρχόν-

Ch. 94. *μεμψάμενοι ἐκείνοις.* Dobree, Advers. I. 38, remarks that *μέμφομαι* is only used with the dative when a *person* is spoken of, when it has the sense of "being angry *with* or railing *at*:" with the accusative it simply means "to blame or condemn." For a general rule in explanation of these double cases, see on *ἐξίσταμαι*, ch. 319.

Ch. 95. *ἵνα τοίνυν . . . . . ἐπιδείξω.* The apodosis to this is below, *ἓν ἢ δύο βούλομαι κ.τ.λ.*——*τοῦτο . . ἡγοῦμαι* "For of this I believe you are *already* well assured." Cf. ch. 110, fin.——*οὕτως . . . . χρήσασθαι* "that the turn I gave to the affair was the one it was expedient to give," *i.e.* the sending assistance to the Byzantines.——*πρὸς τὰ κάλλιστα τῶν ὑπαρχόντων* "By the standard of their most glorious precedents, they should at all times endeavour to regulate their subsequent policy."

των ἀεὶ δεῖ πειρᾶσθαι τὰ λοιπὰ πράττειν. ὑμεῖς
96 τοίνυν, ἄνδρες Ἀθηναῖοι, Λακεδαιμονίων γῆς καὶ θαλάττης ἀρχόντων καὶ τὰ κύκλῳ τῆς Ἀττικῆς κατεχόντων ἁρμοσταῖς καὶ φρουραῖς, Εὔβοιαν, Τάναγραν, τὴν Βοιωτίαν ἅπασαν, Μέγαρα, Αἴγιναν, Κλεωνάς, ἄλλας νήσους, οὐ ναῦς, οὐ τείχη τῆς πόλεως τότε κτησαμένης, ἐξήλθετε εἰς Ἁλίαρτον καὶ πάλιν οὐ πολλαῖς ἡμέραις ὕστερον εἰς Κόρινθον, τῶν τότε Ἀθηναίων πόλλ' ἂν ἐχόντων μνησικακῆσαι καὶ Κορινθίοις καὶ Θηβαίοις τῶν περὶ τὸν Δεκελεικὸν πόλεμον πραχθέντων· ἀλλ' οὐκ ἐποίουν τοῦτο, οὐδ' ἐγγύς. καίτοι τότε ταῦτα
97 ἀμφότερα, Αἰσχίνη, οὔθ' ὑπὲρ εὐεργετῶν ἐποίουν οὔτ' ἀκίνδυνα ἑώρων. ἀλλ' οὐ διὰ ταῦτα προΐεντο τοὺς καταφεύγοντας ἐφ' ἑαυτούς, ἀλλ' ὑπὲρ εὐδοξίας καὶ τιμῆς ἤθελον τοῖς δεινοῖς αὑτοὺς διδόναι, ὀρθῶς καὶ καλῶς βουλευόμενοι. πέρας μὲν

Ch. 96. *ἄλλας νήσους* (more commonly read *τὰς ἄλλας νήσους*) "and the islands besides." So Fals. Leg. 94, *χωρὶς τῆς ἄλλης αἰσχυνῆς* "not to mention the additional disgrace." This interpretation of *ἄλλος* does not however necessitate the presence of the article; for we have in Eur. Med. 297, *χωρὶς γὰρ ἄλλης ἧς ἔχουσιν ἀργίας*. Either reading, therefore, may stand in the text. Cf. Plat. Gorg. 403, c. *τῶν πολιτῶν καὶ τῶν ἄλλων ξένων*. ——*Δεκελεικὸν πόλεμον*. See Thucyd. VII. 19.

Ch. 97. *ὀρθῶς . . . . βουλευόμενοι* "and a right and noble decision it was." *ὄρθως*, with the participle thus, must be translated in Latin "et—sanè, &c." Meid. 4, a. *ὀρθῶς καὶ ξυμφερόντως ἔχων ὁ νόμος* (nomin. absolute) "and an excellent law it is too." v. Buttmann in loco.——*πέρας μὲν γὰρ ἅπασιν . . . . γενναίως* "For whereas the goal to which all men alike are brought by life is death, yea though one keep himself barred up in a closet; it behoves the brave to take in hand whatever honourable enterprise may from time to time present itself, arming themselves with the hope of good speed as with a buckler; and to bear with magnanimity whatever fate heaven may award them." Cf. Propert. III. 18, 25, "Ille licet ferro cautus se condat et ære, Mors tamen inclusum protrahit inde caput."——*προβαλλομένους* "sibi ut clypeum protendentes," used thus ch. 195, fin. "To shield another" would be *προβεβλῆσθαι τίνος*.

γὰρ ἅπασιν ἀνθρώποις ἐστὶ τοῦ βίου θάνατος, κἂν ἐν οἰκίσκῳ τις αὑτὸν καθείρξας τηρῇ· δεῖ δὲ τοὺς ἀγαθοὺς ἄνδρας ἐγχειρεῖν μὲν ἅπασιν ἀεὶ τοῖς καλοῖς, τὴν ἀγαθὴν προβαλλομένους ἐλπίδα, φέρειν δ' ὅ τι ἂν ὁ θεὸς διδῷ γενναίως. ταῦτ' 98
ἐποίουν οἱ ὑμέτεροι πρόγονοι, ταῦθ' ὑμεῖς οἱ πρεσβύτεροι, οἳ Λακεδαιμονίους οὐ φίλους ὄντας οὐδ' εὐεργέτας, ἀλλὰ πολλὰ τὴν πόλιν ἡμῶν ἠδικηκότας καὶ μεγάλα, ἐπειδὴ Θηβαῖοι κρατήσαντες ἐν Λεύκτροις ἀνελεῖν ἐπεχείρουν, διεκωλύσατε, οὐ φοβηθέντες τὴν τότε Θηβαίοις ῥώμην καὶ δόξαν ὑπάρχουσαν, οὐδ' ὑπὲρ οἷα πεποιηκότων ἀνθρώπων κινδυνεύσετε διαλογισάμενοι. καὶ γάρ τοι 99
πᾶσι τοῖς Ἕλλησιν ἐδείξατε ἐκ τούτων ὅτι κἂν ὁτιοῦν τις εἰς ὑμᾶς ἐξαμάρτῃ, τούτων τὴν ὀργὴν εἰς τἆλλα ἔχετε, ἂν δ' ὑπὲρ σωτηρίας ἢ ἐλευθερίας κίνδυνός τις αὐτοὺς καταλαμβάνῃ, οὔτε μνησικακήσετε οὔθ' ὑπολογιεῖσθε καὶ οὐκ ἐπὶ τούτων μόνον οὕτως ἐσχήκατε, ἀλλὰ πάλιν σφετεριζομένων Θηβαίων τὴν Εὔβοιαν οὐ περιείδετε, οὐδ' ὧν ὑπὸ Θεμίσωνος καὶ Θεοδώρου περὶ Ὠρωπὸν ἠδίκησθε ἀνεμνήσθητε, ἀλλ' ἐβοηθήσατε καὶ τούτοις, τῶν ἐθελοντῶν τότε τριηράρχων πρῶτον γενομένων τῇ πόλει, ὧν εἷς ἦν ἐγώ. ἀλλ' οὔπω 100
περὶ τούτων. καὶ καλὸν μὲν ἐποιήσατε καὶ τὸ σῶσαι τὴν νῆσον, πολλῷ δ' ἔτι τούτου κάλλιον

Ch. 98. Λακεδαιμονίους, governed by ἀνελεῖν.——οὐδ' ὑπέρ.... διαλογισάμενοι "Nor even considering *how badly* (οἷα) those men had treated you for whom ye were to peril yourselves."

Ch. 99. Ὠρωπόν. See Thirlwall's Greece, vol. v. ch. XL. p. 174.——τῶν ἐθελοντῶν ...πόλει "The trierarchs who volunteered on that occasion being the first that appeared in the state." This was the third form of τριηραρχία by συντελείαι, which came into force B. C. 357. See Smith Dict. Antiq. p. 1160.

τὸ καταστάντες κύριοι καὶ τῶν σωμάτων καὶ τῶν πόλεων ἀποδοῦναι ταῦτα δικαίως αὐτοῖς τοῖς ἐξημαρτηκόσιν εἰς ὑμᾶς, μηδὲν ὧν ἠδίκησθε ὑπολογισάμενοι. μυρία τοίνυν ἕτερα εἰπεῖν ἔχων παραλείπω, ναυμαχίας, ἐξόδους πεζάς, στρατείας καὶ πάλαι γεγονυίας καὶ νῦν ἐφ' ἡμῶν αὐτῶν, ἃς ἁπάσας ἡ πόλις τῆς τῶν ἄλλων Ἑλλήνων ἐλευ-
101 θερίας καὶ σωτηρίας πεποίηται. εἶτ' ἐγὼ τεθεωρηκὼς ἐν τοσούτοις καὶ τοιούτοις τὴν πόλιν ὑπὲρ τῶν τοῖς ἄλλοις συμφερόντων ἐθέλουσαν ἀγωνίζεσθαι, ὑπὲρ αὐτῆς τρόπον τινὰ τῆς βουλῆς οὔσης τί ἔμελλον κελεύσειν ἢ τί συμβουλεύσειν αὐτῇ ποιεῖν; μνησικακεῖν νὴ Δία πρὸς τοὺς βουλομένους σώζεσθαι, καὶ προφάσεις ζητεῖν δι' ἃς ἅπαντα προησόμεθα; καὶ τίς οὐκ ἂν ἀπέκτεινέ με δικαίως, εἴ τι τῶν ὑπαρχόντων τῇ πόλει καλῶν λόγῳ μόνον καταισχύνειν ἐπεχείρησα; ἐπεὶ τό γε ἔργον οὐκ ἂν ἐποιήσαθ' ὑμεῖς, ἀκριβῶς οἶδ' ἐγώ· εἰ γὰρ ἠβούλεσθε, τί ἦν ἐμποδών; οὐκ ἐξῆν; οὐχ ὑπῆρχον οἱ ταῦτ' ἐροῦντες οὗτοι;

102 Βούλομαι τοίνυν ἐπανελθεῖν ἐφ' ἃ τούτων ἑξῆς ἐπολιτευόμην· καὶ σκοπεῖτε ἐν τούτοις πάλιν αὖ, τί τὸ τῇ πόλει βέλτιστον ἦν. ὁρῶν γὰρ ὦ ἄνδρες Ἀθηναῖοι τὸ ναυτικὸν ὑμῶν καταλυόμενον,

Ch. 100. *μηδὲν....ὑπολογισάμενοι* "Nullam injuriarum vobis illatarum pensi habentes in iis rebus, quæ vobis creditæ essent: sed omnes integras bonâ fide reddentes." Schæfer.——*σωτηρίας*, sub. *ἕνεκα*.

Ch. 101. *ὑπὲρ αὐτῆς....οὔσης*. Dissen rightly translates, "Quum ipsius urbis salus quodammodo in deliberationem veniret."——*τρόπον τίνα* "in some sort, somehow." Cf. ch. 44, *αὐτοὶ ἐκ πολλοῦ τρόπον τίνα πολεμούμενοι.*

Ch. 102. *τούτων*, governed by *ἑξῆς*. *καταλυόμενον* "going to ruin."——*τοὺς πλουσίους ... γιγνομένους* "The rich becoming exempt after a small outlay; the citizens of moderate or small property gradually losing it; and, moreover, the state being,

καὶ τοὺς μὲν πλουσίους ἀτελεῖς ἀπὸ μικρῶν ἀνα-
λωμάτων γιγνομένους, τοὺς δὲ μέτρια ἢ μικρὰ
κεκτημένους τῶν πολιτῶν ἀπολλύοντας, ἔτι δ'
ὑστερίζουσαν ἐκ τούτων τὴν πόλιν τῶν καιρῶν,
ἔθηκα νόμον καθ' ὃν μὲν τὰ δίκαια ποιεῖν ἠνάγ-
κασα τοὺς πλουσίους, τοὺς δὲ πένητας ἔπαυσ'
ἀδικουμένους, τῇ πόλει δ' ὅπερ ἦν χρησιμώτατον,
ἐν καιρῷ γίγνεσθαι τὰς παρασκευὰς ἐποίησα. καὶ 103
γραφεὶς τὸν ἀγῶνα τοῦτον εἰς ὑμᾶς εἰσῆλθον καὶ
ἀπέφυγον, καὶ τὸ μέρος τῶν ψήφων ὁ διώκων
οὐκ ἔλαβεν. καίτοι πόσα χρήματα τοὺς ἡγε-
μόνας τῶν συμμοριῶν ἢ τοὺς δευτέρους καὶ τρί-
τους οἴεσθέ μοι διδόναι, ὥστε μάλιστα μὲν μὴ
θεῖναι τὸν νόμον τοῦτον, εἰ δὲ μή, καταβάλλοντα
ἐᾷν ἐν ὑπωμοσίᾳ; τοσαῦτ', ὦ ἄνδρες Ἀθηναῖοι,
ὅσα ὀκνήσαιμ' ἂν πρὸς ὑμᾶς εἰπεῖν. καὶ ταῦτ' 104
εἰκότως ἔπραττον ἐκεῖνοι. ἦν γὰρ αὐτοῖς ἐκ μὲν
τῶν προτέρων νόμων συνεκκαίδεκα λειτουργεῖν,
αὐτοῖς μὲν μικρὰ καὶ οὐδὲν ἀναλίσκουσι, τοὺς δ'

from these causes, too late (with its naval equipments) for the occasions which demanded them."——*ἀτελεῖς* "getting their discharge from the *τριηραρχία*."——*ἔθηκα νόμον* "I proposed a law." *θεῖναι νόμον*, properly applied to a legislator who was *αὐτοκράτωρ*, *θέσθαι νόμον*, to one who proposed laws binding on himself as well as the community, as in a republic. This latter was always limited to its original sense: *θεῖναι νόμον* came to be used irregularly. For an account of this law, consult Dict. Antiq. p. 1160.

Ch. 103. *καὶ γραφεὶς....ἀπέφυγον* "And when an indictment was laid against me, I came into court before you to meet the suit I shall presently mention (*τοῦτον*), and was acquitted." *ἀγῶνα* governed by *εἰσῆλθον*, as below, 105, *εἰσῆλθον τὴν γραφήν*.——*καίτοι....ὑπωμοσίᾳ*; "And yet how much do you imagine the first class of the Symmoriæ, or the second and third (in order of wealth), offered me, to induce me, if possible, not to propose the law at all: if not, at least suffer it to become a dead letter by taking the oath for postponement?" *Συμμορίαι*, see Dict. Antiq. p. 449, and 1160; *ὑπωμοσία*, p. 403, fin.

Ch. 104. *μικρὰ καὶ οὐδέν* "little *or* nothing." So 130, *χθὲς*

ἀπόρους τῶν πολιτῶν ἐπιτρίβουσιν, ἐκ δὲ τοῦ ἐμοῦ νόμου τὸ γιγνόμενον κατὰ τὴν οὐσίαν ἕκαστον τιθέναι, καὶ δυοῖν ἐφάνη τριήραρχος ὁ τῆς μιᾶς ἕκτος καὶ δέκατος πρότερον συντελής· οὐδὲ γὰρ τριηράρχους ἔτι ὠνόμαζον ἑαυτούς, ἀλλὰ συντελεῖς. ὥστε δὴ ταῦτα λυθῆναι καὶ μὴ τὰ δίκαια ποιεῖν ἀναγκασθῆναι, οὐκ ἔσθ' ὅ τι οὐκ ἐδίδοσαν.
105 Καί μοι λέγε πρῶτον μὲν τὸ ψήφισμα καθ' ὃ εἰσῆλθον τὴν γραφήν, εἶτα τοὺς καταλόγους, τόν τ' ἐκ τοῦ προτέρου νόμου καὶ τὸν κατὰ τὸν ἐμόν. λέγε.

ΨΗΦΙΣΜΑ. ['Ἐπὶ ἄρχοντος Πολυκλέους, μηνὸς βοηδρομιῶνος ἕκτῃ ἐπὶ δέκα, φυλῆς πρυτανευούσης Ἱπποθοωντίδος, Δημοσθένης Δημοσθένους Παιανιεὺς εἰσήνεγκε νόμον εἰς τὸ τριηραρχικὸν ἀντὶ τοῦ πρότερον, καθ' ὃν αἱ συντέλειαι ἦσαν τῶν τριηράρχων· καὶ ἐπεχειροτόνησεν ἡ βουλὴ καὶ ὁ δῆμος· καὶ ἀπήνεγκε παρανόμων Δημοσθένει Πατροκλῆς Φλυεύς, καὶ τὸ μέρος τῶν ψήφων οὐ λαβὼν απέτισε τὰς πεντακοσίας δραχμάς.]

Φέρε δὴ καὶ τὸν καλὸν κατάλογον.

καὶ πρώην. Cf. Soph. Antig. 327; Trachin. 34.——*ξυνεκκαίδεκα* "sixteen to one vessel." They were in the habit of letting out their shares in the trierarchy by paying one talent, an abuse to which Demosthenes' law put a stop.——*τὸ γιγνόμενον.* "Rata portio," the sum fixed by assessment according to their property. Cf. Timocrat. 94: *γράψαι ἀντὶ μὲν τοῦ τιμήματος....τὸ ἀργύριον· ἀντὶ δὲ τοῦ "το γιγνόμενον"....ὃ ὤφλεν.*——*καὶ δυοῖν ἐφάνη....συντελής* "And it became manifest that he who had previously borne but a sixteenth part of the expense of one vessel, might now have to furnish two by himself."——*οὐδὲ γὰρ ἔτι*: the force of *ἔτι* is "so far had abuses gone under the old system, that they no longer called themselves," &c.

Ch. 105. *τὸ τριηραρχικόν.* Schæfer takes this to mean "the contributing body"; others with greater probability interpret it "the Trierarchic court"; and Taylor translates it "the Admiralty."

ΚΑΤΑΛΟΓΟΣ. [*Τοὺς τριηράρχους καλεῖσθαι ἐπὶ τὴν τριήρη συνεκκαίδεκα ἐκ τῶν ἐν τοῖς λόχοις συντελειῶν, ἀπὸ εἴκοσι καὶ πέντε ἐτῶν εἰς τετταράκοντα, ἐπὶ ἴσον τῇ χορηγίᾳ χρωμένους.*]

Φέρε δὴ παρὰ τοῦτον τὸν ἐκ τοῦ ἐμοῦ νόμου 106
κατάλογον.

ΚΑΤΑΛΟΓΟΣ. [*Τοὺς τριηράρχους αἱρεῖσθαι ἐπὶ τὴν τριήρη ἀπὸ τῆς οὐσίας κατὰ τίμησιν, ἀπὸ ταλάντων δέκα· ἐὰν δὲ πλειόνων ἡ οὐσία ἀποτετιμημένη ᾖ χρημάτων, κατὰ τὸν ἀναλογισμὸν ἕως τριῶν πλοίων καὶ ὑπηρετικοῦ ἡ λειτουργία ἔστω. κατὰ τὴν αὐτὴν δὲ ἀναλογίαν ἔστω καὶ οἷς ἐλάττων οὐσία ἐστὶ τῶν δέκα ταλάντων, εἰς συντέλειαν συναγομένοις εἰς τὰ δέκα τάλαντα.*]

Ἆρα μικρὰ βοηθῆσαι τοῖς πένησιν ὑμῶν δοκῶ, 107
ἢ μικρὰ ἀναλῶσαι ἂν τοῦ μὴ τὰ δίκαια ποιεῖν ἐθέλειν οἱ πλούσιοι; οὐ τοίνυν μόνον τῷ μὴ καθυφεῖναι ταῦτα σεμνύνομαι, οὐδὲ τῷ γραφεὶς ἀποφεύγειν, ἀλλὰ καὶ τῷ συμφέροντα θεῖναι τὸν νόμον καὶ τῷ πεῖραν ἔργῳ δεδωκέναι. πάντα γὰρ τὸν πόλεμον τῶν ἀποστόλων γιγνομένων κατὰ τὸν

Ch. 106. *ἐκ τῶν ἐν τοῖς λόχοις συντελειῶν* "ex societatibus in Symmoriis" (Dissen). *λόχος* "a company" is strictly a military term.—*χορηγίᾳ* = *λειτουργίᾳ*.——*αἱρεῖσθαι* "to choose"; subaud. *δέδοκται τῇ βουλῇ καὶ τῷ δήμῳ*.——*Ἐὰν δὲ....χρημάτων* "But if the assessed property be found to contain money over and above the ten talents."——*ὑπηρετικοῦ* = "navis actuariæ."—*εἰς συντέλειαν....τάλαντα* "being formed into a contributing body, until they make up *the required sum* of ten talents" (*τὰ δέκα*).

Ch. 107. *οὐ τοίνυν....δεδωκέναι* "I pride myself therefore not merely on the fact that I refused to drop these proceedings, nor that I was acquitted when an indictment was laid against me; but because the law I proposed was a beneficial one, and because I gave the test of experience to its operation." *καθυφεῖναι*, prop. = *συστεῖλαι* "to furl sails," applied to a cause, Mid. p. 526.——*ἀποστόλων* "armaments"; *ἀποστολέων* "leaders of ἀποσ-

νόμον τὸν ἐμὸν οὐχ ἱκετηρίαν ἔθηκε τριήραρχος οὐδεὶς πώποτ᾽ ἀδικούμενος παρ᾽ ὑμῖν, οὐκ ἐν Μουνυχίᾳ ἐκαθέζετο, οὐχ ὑπὸ τῶν ἀποστολέων ἐδέθη, οὐ τριήρης οὔτ᾽ ἔξω καταλειφθεῖσα ἀπώλετο τῇ πόλει, οὔτ᾽ αὐτοῦ ἀπελείφθη οὐ δυναμένη ἀνάγε-
108 σθαι. καίτοι κατὰ τοὺς προτέρους νόμους ἅπαντα ταῦτα ἐγίγνετο. τὸ δ᾽ αἴτιον, ἐν τοῖς πένησιν ἦν τὸ λειτουργεῖν· πολλὰ δὴ τὰ ἀδύνατα συνέβαινεν. ἐγὼ δ᾽ ἐκ τῶν ἀπόρων εἰς τοὺς εὐπόρους μετήνεγκα τὰς τριηραρχίας· πάντ᾽ οὖν τὰ δέοντα ἐγίγνετο. καὶ μὴν καὶ κατ᾽ αὐτὸ τοῦτο ἄξιός εἰμι ἐπαίνου τυχεῖν, ὅτι πάντα τὰ τοιαῦτα προῃρούμην πολιτεύματα, ἀφ᾽ ὧν ἅμα δόξαι καὶ τιμαὶ καὶ δυνάμεις συνέβαινον τῇ πόλει, βάσκανον δὲ καὶ πικρὸν καὶ κακόηθες οὐδέν ἐστι πολίτευμα ἐμόν, οὐδὲ ταπεινόν, οὐδὲ τῆς πόλεως ἀνάξιον.
109 ταὐτὸ τοίνυν ἦθος ἔχων ἔν τε τοῖς κατὰ τὴν πόλιν πολιτεύμασι καὶ ἐν τοῖς Ἑλληνικοῖς φανήσομαι· οὔτε γὰρ ἐν τῇ πόλει τὰς παρὰ τῶν πλουσίων χάριτας μᾶλλον ἢ τὰ τῶν πολλῶν δίκαια εἱλόμην, οὔτ᾽ ἐν τοῖς Ἑλληνικοῖς τὰ Φιλίππου δῶρα καὶ τὴν ξενίαν ἠγάπησα ἀντὶ τῶν κοινῇ πᾶσι τοῖς Ἕλλησι συμφερόντων.

110 Ἡγοῦμαι τοίνυν λοιπὸν εἶναί μοι περὶ τοῦ

τόλοι", = Ναυαρχοί. Μουνυχία, part of Piræus, where was a temple of Artemis.—ἐδέθη "was thrown into prison."—αὐτοῦ "in harbour"; the Piræus aforesaid.

Ch. 108. ἦν ἐν τοῖς πενῆσιν "devolved upon the poor."——πολλὰ . . ξυνέβαινεν "the *cases of* impossibility to meet the demand which occurred were numerous." See above, ch. 38.——πάντ᾽ οὖν—οὖν "in consequence." On this subject compare Arist. Equit. 880, where Cleon threatens to ruin the sausage-seller by the trierarchy: ἐγὼ σὲ ποιήσω τριηραρχεῖν, ἀναλίσκοντα τὰ σαυτοῦ, παλαίαν ναῦν ἔχοντα κ. τ. λ.

Ch. 109. φανήσομαι . . . ἔχων "it will be *clearly proved* that I have," which is always the force of φαίνομαι with the participle.

κηρύγματος εἰπεῖν καὶ τῶν εὐθυνῶν· τὸ γὰρ ὡς τὰ ἄριστά τε ἔπραττον καὶ διὰ παντὸς εὔνους εἰμὶ καὶ πρόθυμος εὖ ποιεῖν ὑμᾶς ἱκανῶς ἐκ τῶν εἰρημένων δεδηλῶσθαί μοι νομίζω. καίτοι τὰ μέγιστά γε τῶν πεπολιτευμένων καὶ πεπραγμένων ἐμαυτῷ παραλείπω, ὑπολαμβάνων πρῶτον μὲν ἐφεξῆς τοὺς περὶ αὐτοῦ τοῦ παρανόμου λόγους ἀποδοῦναί με δεῖν, εἶτα, κἂν μηδὲν εἴπω περὶ τῶν λοιπῶν πολιτευμάτων, ὁμοίως παρ' ὑμῶν ἑκάστῳ τὸ συνειδὸς ὑπάρχειν μοι.

Τῶν μὲν οὖν λόγων, οὓς οὗτος ἄνω καὶ κάτω 111
διακυκῶν ἔλεγε περὶ τῶν παραγεγραμμένων νόμων, οὔτε μὰ τοὺς θεοὺς οἶμαι ὑμᾶς μανθάνειν οὔτ' αὐτὸς ἠδυνάμην συνεῖναι τοὺς πολλούς· ἁπλῶς δὲ τὴν ὀρθὴν περὶ τῶν δικαίων διαλέξομαι. τοσούτου γὰρ δέω λέγειν ὡς οὐκ εἰμὶ ὑπεύθυνος, ὃ νῦν οὗτος διέβαλλε καὶ διωρίζετο, ὥσθ' ἅπαντα τὸν βίον ὑπεύθυνος εἶναι ὁμολογῶ ὧν ἢ διακεχείρικα ἢ πεπολίτευμαι παρ' ὑμῖν. ὧν μέντοι γε ἐκ 112
τῆς ἰδίας οὐσίας ἐπαγγειλάμενος δέδωκα τῷ δήμῳ, οὐδεμίαν ἡμέραν ὑπεύθυνος εἶναί φημι (ἀκούεις Αἰσχίνη;) οὐδ' ἄλλον οὐδένα, οὐδ' ἂν τῶν ἐννέα

Ch. 110. λόγους ἀποδοῦναι = ἀπολογεῖσθαι.——τὸ συνειδὸς ὑπάρχειν μοι = ὑμᾶς ὑπάρχειν μοι ξυνειδότας. See note on ch. 95. καίτοι — γε, always separated by one or more words. See Porson on Medea, 657. An exception to this rule occurs in Aristoph. Acharn. 685. μέντοιγε need not be so separated. See below, 112; and Lobeck. ad Phryn. p. 342.

Ch. 111. τῶν μὲν οὖν....νόμων "Of the arguments then which he promiscuously jumbled together, when speaking of the laws which you see suspended near that of Ctesiphon" (παραγεγραμμένων), *i. e.* the former laws, for violating which Ctesiphon was to be convicted by γραφὴ παρανόμων, and which were hung up on a tablet (σανίδιον) by the side of the defendant's law, for the judges to compare.——διωρίζετο "distinctly asserted," ch. 40, sup.——διακεχείρικα: this verb is peculiarly applied to the administration of the public money. Æsch. Ctes. 27.

ἀρχόντων τις ὢν τύχῃ. τίς γάρ ἐστι νόμος τοσαύτης ἀδικίας καὶ μισανθρωπίας μεστός, ὥστε τὸν δόντα τι τῶν ἰδίων καὶ ποιήσαντα πρᾶγμα φιλάνθρωπον καὶ φιλόδωρον τῆς χάριτος μὲν ἀποστερεῖν, εἰς τοὺς συκοφάντας δὲ ἄγειν, καὶ τούτους ἐπὶ τὰς εὐθύνας ὧν ἔδωκεν ἐφιστάναι; οὐδὲ εἷς. εἰ δέ φησιν οὗτος, δειξάτω, κἀγὼ στέρξω
113 καὶ σιωπήσομαι. ἀλλ' οὐκ ἔστιν, ἄνδρες Ἀθηναῖοι, ἀλλ' οὗτος συκοφαντῶν, ὅτι ἐπὶ τῷ θεωρικῷ τότε ὢν ἐπέδωκα τὰ χρήματα, ἐπῄνεσεν αὐτόν φησιν ὑπεύθυνον ὄντα. οὐ περὶ τούτων γε οὐδενός, ὧν ὑπεύθυνος ἦν, ἀλλ' ἐφ' οἷς ἐπέδωκα, ὦ συκοφάντα. ἀλλὰ καὶ τειχοποιὸς ἦσθα. καὶ διά γε τοῦτο ὀρθῶς ἐπῃνούμην, ὅτι τἀνηλωμένα ἔδωκα καὶ οὐκ ἐλογιζόμην. ὁ μὲν γὰρ λογισμὸς εὐθυνῶν καὶ τῶν ἐξετασόντων προσδεῖται, ἡ δὲ δωρεὰ χάριτος καὶ ἐπαίνου δικαία ἐστὶ τυγχά-
114 νειν· διόπερ ταῦτ' ἔγραψεν ὁδὶ περὶ ἐμοῦ· ὅτι δ' οὕτω ταῦτα οὐ μόνον ἐν τοῖς νόμοις ἀλλὰ καὶ ἐν τοῖς ὑμετέροις ἤθεσιν ὥρισται, ἐγὼ ῥᾳδίως

Ch. 112. *μισανθρωπίας* "churlishness, inhumanity."——*καὶ τούτους....ἐφιστάναι* "and to constitute them (scil. the informers) inspectors over the accounts of sums he has voluntarily contributed."——*στέρξω* "I will acquiesce," in which sense *ἀγαπῶ* is also used. See Monk on Eur. Hippol. 460.

Ch. 113. *θεωρικῷ*: see note on 118, below.——*ἐπῄνεσεν αὐτὸν ὑπεύθυνον ὄντα* (*ἡ βουλή*). These words are quoted as Æschines' own, as also below, *ἀλλὰ καὶ τειχοποιὸς ἦσθα.*——*καὶ διά γε.... περὶ ἐμοῦ* "Yes, and for this very reason a vote of thanks was justly passed in my favour, because I freely gave the sums expended, and did not set them down in the public accounts. For accounts, it is true, demand a scrutiny and auditors; but a free gift must, in common justice, meet with gratitude and public thanks. Acting on this principle, Ctesiphon here proposed these honours in my case." *δωρεὰ* always "a gift," never "a bribe."

Ch. 114. *ἤθεσι* "code of morality, moral duties," in opposition to *νόμοι* here, and inf. 275. In Plato it is frequently opposed to *ἔθη*.——*σχέτλιόν—γε.* See on ch. 116.——*ἐστεφάνωται—ἐστεφα-*

πολλαχόθεν δείξω. πρῶτον μὲν γὰρ Ναυσικλῆς στρατηγῶν, ἐφ' οἷς ἀπὸ τῶν ἰδίων προεῖτο, πολλάκις ἐστεφάνωται ὑφ' ὑμῶν· εἶθ' ὅτε τὰς ἀσπίδας Διότιμος ἔδωκε καὶ πάλιν Χαρίδημος, ἐστεφανοῦντο· εἶθ' οὗτος Νεοπτόλεμος πολλῶν ἔργων ἐπιστάτης ὤν, ἐφ' οἷς ἐπέδωκε, τετίμηται. σχέτλιον γὰρ ἂν εἴη τοῦτό γε, εἰ τῷ τινα ἀρχὴν ἄρχοντι ἢ διδόναι τῇ πόλει τὰ ἑαυτοῦ διὰ τὴν ἀρχὴν μὴ ἐξέσται, ἢ τῶν δοθέντων ἀντὶ τοῦ κομίσασθαι χάριν εὐθύνας ὑφέξει. Ὅτι τοίνυν ταῦτ' ἀληθῆ 115
λέγω, λέγε τὰ ψηφίσματά μοι τὰ τούτοις γεγενημένα αὐτὰ λαβών. λέγε.

ΨΗΦΙΣΜΑΤΑ.

["Αρχων Δημόνικος Φλυεύς, βοηδρομιῶνος ἕκτη μετ' εἰκάδα, γνώμῃ βουλῆς καὶ δήμου, Καλλίας Φρεάρριος εἶπεν ὅτι δοκεῖ τῇ βουλῇ καὶ τῷ δήμῳ στεφανῶσαι Ναυσικλέα τὸν ἐπὶ τῶν ὅπλων, ὅτι Ἀθηναίων ὁπλιτῶν δισχιλίων ὄντων ἐν Ἴμβρῳ καὶ βοηθούντων τοῖς κατοικοῦσιν Ἀθηναίων τὴν νῆσον, οὐ δυναμένου Φίλωνος τοῦ ἐπὶ τῆς διοικήσεως κεχειροτονημένου διὰ τοὺς χειμῶνας πλεῦσαι καὶ μισθοδοτῆσαι τοὺς ὁπλίτας, ἐκ τῆς ἰδίας οὐσίας ἔδωκε καὶ οὐκ εἰσέπραξε τὸν δῆμον, καὶ ἀναγορεῦσαι τὸν στέφανον Διονυσίοις τραγῳδοῖς καινοῖς.

ΕΤΕΡΟΝ ΨΗΦΙΣΜΑ. Εἶπε Καλλίας Φρεάρ- 116
ριος, πρυτάνεων λεγόντων βουλῆς γνώμῃ, ἐπειδὴ Χαρίδημος ὁ ἐπὶ τῶν ὁπλιτῶν, ἀποσταλεὶς εἰς

νοῦντο—τετίμηται. Remark the change of tense. The perfect denotes that Nausicles and Neoptolemus were still living; the imperfect, that Diotimus and Charidemus were dead.

Ch. 115. *τούτοις* "in honour of these men." So below 118, *τὸ ψήφισμα τὸ γραφέν μοι.*——*οὐκ εἰσέπραξε* "did not exact it, charge it to the people."

Σαλαμῖνα, καὶ Διότιμος ὁ ἐπὶ τῶν ἱππέων, ἐν τῇ επὶ τοῦ ποταμοῦ μάχῃ τῶν στρατιωτῶν τινῶν ὑπὸ τῶν πολεμίων σκυλευθέντων, ἐκ τῶν ἰδίων ἀναλωμάτων καθώπλισαν τοὺς νεανίσκους ἀσπίσιν ὀκτακοσίαις, δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ στεφανῶσαι Χαρίδημον καὶ Διότιμον χρυσῷ στεφάνῳ, καὶ ἀναγορεῦσαι Παναθηναίος τοῖς μεγάλοις ἐν τῷ γυμνικῷ ἀγῶνι καὶ Διονυσίοις τραγῳδοῖς καινοῖς· τῆς δὲ ἀναγορεύσεως ἐπιμεληθῆναι θεσμοθέτας, πρυτάνεις, ἀγωνοθέτας.]

117 Τούτων ἕκαστος, Αἰσχίνη, τῆς μὲν ἀρχῆς ἧς ἦρχεν ὑπεύθυνος ἦν, ἐφ' οἷς δ' ἐστεφανοῦτο, οὐχ ὑπεύθυνος. οὐκοῦν οὐδ' ἐγώ· ταὐτὰ γὰρ δίκαιά ἐστί μοι περὶ τῶν αὐτῶν τοῖς ἄλλοις δήπου. ἐπέδωκα; ἐπαινοῦμαι διὰ ταῦτα, οὐκ ὢν ὧν ἔδωκα ὑπεύθυνος. ἦρχον; καὶ δέδωκά γε εὐθύνας ἐκείνων, οὐχ ὧν ἐπέδωκα. νὴ Δί', ἀλλ' ἀδίκως ἦρξα; εἶτα παρών, ὅτε με εἰσῆγον οἱ λογισταί, οὐ κατηγόρεις;

118 Ἵνα τοίνυν ἴδητε ὅτι αὐτὸς οὗτός μοι μαρτυρεῖ ἐφ' οἷς οὐχ ὑπεύθυνος ἦν ἐστεφανῶσθαι, λαβὼν ἀνάγνωθι τὸ ψήφισμα ὅλον τὸ γραφέν μοι. οἷς γὰρ οὐκ ἐγράψατο τοῦ προβουλεύματος, τούτοις, ἃ διώκει, συκοφαντῶν φανήσεται. λέγε.

Ch. 116. *σκυλευθεντων* "stripped of their arms."

Ch. 117. *νὴ Διὰ . . . . κατηγορεῖς* "Well, but I abused my power when in office, say'st thou? granting this, how was it that you, though present when the public accountants brought me into court, spoke not a word in accusation?" *νὴ Δία* in Demosthenes generally serves to usher in the adversary's objection in an ironical manner, as here: *νὴ τὸν Δία* is strongly affirmative.

Ch. 118. *οἷς γὰρ . . . . φανήσεται* "the points in the senate's decree which he did not then accuse, these he will be proved to bring forward slanderously in the present prosecution"; *i. e.* because he made no accusation then, he is proved to be making

ΨΗΦΙΣΜΑ. [Ἐπὶ ἄρχοντος Εὐθυκλέους, πυανεψιῶνος ἐνάτῃ ἀπιόντος, φυλῆς πρυτανευούσης Οἰνηΐδος, Κτησιφῶν Λεωσθένους Ἀναφλύστιος εἶπεν, ἐπειδὴ Δημοσθένης Δημοσθένους Παιανιεὺς γενόμενος ἐπιμελητὴς τῆς τῶν τειχῶν ἐπισκευῆς καὶ προσαναλώσας εἰς τὰ ἔργα ἀπὸ τῆς ἰδίας οὐσίας τρία τάλαντα ἐπέδωκε ταῦτα τῷ δήμῳ, καὶ ἐπὶ τοῦ θεωρικοῦ κατασταθεὶς ἐπέδωκε τοῖς ἐκ πασῶν τῶν φυλῶν θεωρικοῖς ἑκατὸν μνᾶς εἰς θυσίας, δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ τῷ Ἀθηναίων ἐπαινέσαι Δημοσθένην Δημοσθένους Παιανιᾶ ἀρετῆς ἕνεκα καὶ καλοκαγαθίας ἧς ἔχων διατελεῖ ἐν παντὶ καιρῷ εἰς τὸν δῆμον τὸν Ἀθηναίων, καὶ στεφανῶσαι χρυσῷ στεφάνῳ, καὶ ἀναγορεῦσαι τὸν στέφανον ἐν τῷ θεάτρῳ Διονυσίοις τραγῳδοῖς καινοῖς· τῆς δὲ ἀναγορεύσεως ἐπιμεληθῆναι τὸν ἀγωνοθέτην.]

Οὐκοῦν ἃ μὲν ἐπέδωκα, ταῦτ' ἐστίν, ὧν οὐδὲν 119
σὺ γέγραψαι· ἃ δέ φησιν ἡ βουλὴ δεῖν ἀντὶ τούτων γενέσθαι μοι, ταῦτ' ἔσθ' ἃ διώκεις. τὸ λαβεῖν οὖν τὰ διδόμενα ὁμολογῶν ἔννομον εἶναι, τὸ χάριν τούτων ἀποδοῦναι παρανόμων γράφῃ. ὁ δὲ παμπόνηρος ἄνθρωπος καὶ θεοῖς ἐχθρὸς καὶ βάσκανος ὄντως ποῖός τις ἂν εἴη πρὸς θεῶν; οὐχ ὁ τοιοῦτος;

Καὶ μὴν περὶ τοῦ γ' ἐν τῷ θεάτρῳ κηρύττεσθαι, τὸ μὲν μυριάκις μυρίους κεκηρῦχθαι πα- 120

a false one now.——τοῖς θεωρικοῖς "in addition to the regular theoric fund collected from all the tribes," sub. χρήμασι. Dissen professes himself unable to understand θεωρικοῖς, and would read θεωροῖς with Schæfer; but τὰ θεωρικὰ as well as τὸ θεωρικὸν may be applied to the theoric fund.——εἰς θυσίας. The theoric fund might legitimately be expended in festivals and sacrifices, though not for military purposes, in consequence of the law of Eubulus, (see Dict. Antiq. p. 1126). This law of Eubulus Demosthenes found to stand greatly in the way of his plans for the national defence; but he did not succeed in getting it repealed till B. C. 339, shortly before the battle of Chæronæa.

ραλείπω καὶ τὸ πολλάκις αὐτὸς ἐστεφανῶσθαι πρότερον. ἀλλὰ πρὸς θεῶν οὕτω σκαιὸς εἶ καὶ ἀναίσθητος, Αἰσχίνη, ὥστ' οὐ δύνασαι λογίσασθαι ὅτι τῷ μὲν στεφανουμένῳ τὸν αὐτὸν ἔχει ζῆλον ὁ στέφανος, ὅπου ἂν ἀναρρηθῇ, τοῦ δὲ τῶν στεφανούντων ἕνεκα συμφέροντος ἐν τῷ θεάτρῳ γίγνεται τὸ κήρυγμα; οἱ γὰρ ἀκούσαντες ἅπαντες εἰς τὸ ποιεῖν εὖ τὴν πόλιν προτρέπονται, καὶ τοὺς ἀποδιδόντας τὴν χάριν μᾶλλον ἐπαινοῦσι τοῦ στεφανουμένου· διόπερ τὸν νόμον τοῦτον ἡ πόλις γέγραφεν. Λέγε δ' αὐτόν μοι τὸν νόμον λαβών.

ΝΟΜΟΣ. ["Οσους στεφανοῦσί τινες τῶν δήμων, τὰς ἀναγορεύσεις τῶν στεφάνων ποιεῖσθαι ἐν αὐτοῖς ἑκάστους τοῖς ἰδίοις δήμοις, ἐὰν μή τινας ὁ δῆμος ὁ τῶν Ἀθηναίων ἢ ἡ βουλὴ στεφανοῖ· τούτους δ' ἐξεῖναι ἐν τῷ θεάτρῳ Διονυσίοις [ἀναγορεύεσθαι].]

121 Ἀκούεις, Αἰσχίνη, τοῦ νόμου λέγοντος σαφῶς, πλὴν ἐάν τινας ὁ δῆμος ἢ ἡ βουλὴ ψηφίσηται· τούτους δὲ ἀναγορευέτω. τί οὖν, ὦ ταλαίπωρε, συκοφαντεῖς; τί λόγους πλάττεις; τί σαυτὸν οὐκ ἐλλεβορίζεις ἐπὶ τούτοις; ἀλλ' οὐδ' αἰσχύνῃ φθόνου δίκην εἰσάγειν, οὐκ ἀδικήματος οὐδενός, καὶ

Ch. 120. σκαιός, properly "left-handed," and hence "clumsy," metaphorically "foolish," opp. to δέξιος "clever." It answers exactly to the French word "gauche." Cf. Virg. Ecl. "si meus non læva fuisset," and Hor. Ars. Poet. "O ego lævus, qui purgor bilem sub verni temporis horam."——στεφανοῖ, subjunctive mood.

Ch. 121. ἀναγορευέτω. Subaud. ὁ κήρυξ.——τί σαυτὸν.... ἐπὶ τούτοις; "why do you not dose yourself with hellebore after such conduct"? i. e. to bring your senses back to you.——φθόνου δίκην. Cf. ch. 13.——νόμους μεταποιῶν. The full construction of this elliptical clause would be καὶ νόμους τοὺς μὲν μεταποιῶν, τῶν δὲ ἀφαιρῶν μέρη.

νόμους μεταποιῶν, τῶν δ' ἀφαιρῶν μέρη, οὓς ὅλους δίκαιον ἦν ἀναγιγνώσκεσθαι τοῖς γε ὀμωμοκόσι κατὰ τοὺς νόμους ψηφιεῖσθαι; ἔπειτα τοιαῦτα 122 ποιῶν λέγεις ἃ δεῖ προσεῖναι τῷ δημοτικῷ, ὥσπερ ἀνδριάντα ἐκδεδωκὼς κατὰ συγγραφήν, εἶτ' οὐκ ἔχοντα ἃ προσῆκεν ἐκ τῆς συγγραφῆς κομιζόμενος, ἢ λόγῳ τοὺς δημοτικοὺς ἀλλ' οὐ τοῖς πράγμασι καὶ τοῖς πολιτεύμασι γιγνωσκομένους. βοᾷς ῥητὰ καὶ ἄρρητα ὀνομάζων, ὥσπερ ἐξ ἁμάξης, ἃ σοὶ καὶ τῷ σῷ γένει πρόσεστιν, οὐκ ἐμοί. καίτοι καὶ τοῦτο, ὦ ἄνδρες Ἀθηναῖοι. ἐγὼ λοι- 123 δορίαν κατηγορίας τούτῳ διαφέρειν ἡγοῦμαι, τῷ τὴν μὲν κατηγορίαν ἀδικήματ' ἔχειν, ὧν ἐν τοῖς νόμοις εἰσὶν αἱ τιμωρίαι, τὴν δὲ λοιδορίαν βλασφημίας, ἃς κατὰ τὴν αὐτῶν φύσιν τοῖς ἐχθροῖς

Ch. 122. ἔπειτα .... κομιζόμενος "Next, though your own conduct is such as I have described, you make a list of the proper qualifications for a popular leader; just as one who has ordered a statue to be made according to a contract, and on delivery finds it deficient in the specified qualities." See Æsch. Ctes. 168.——ἢ λόγῳ, understand ὥσπερ before λόγῳ.——συγγραφή, see Boeckh. de Œc. Ath. I. p. 141.——ῥητὰ καὶ ἄρρητα, "fanda infanda, quicquid in buccam venerit." Cf. Meidias, p. 540; Soph. Œd. Col. 1001, &c.——ὥσπερ ἐξ ἁμάξης, scil. αἱ γυναῖκες. Bentley, in the Phalaris, particularly warns us not to apply this expression to the ancient Players' cart of Thespis, but to the carts used in the festivals of Bacchus and Eleusis, in which the women were conveyed, and from whence they were wont to abuse one another. Arist. Plut., μυστηρίοις δὲ τοῖς μεγάλοις ὀχουμένην Ἐπὶ τῆς ἁμάξης. "Upon which passage of Aristoph.," says Bentley, "the old scholiast and Suidas have this note: 'In those carts the women made abusive jests upon one another, especially at a bridge over the Cephissus, where the procession used to stop a little: from whence to abuse was called γεφυρίζειν.' But besides the Eleusinian there was the same custom in many other festival pomps; whence it was that πομπεύειν and πομπεία came at last to signify scoffing and railing."—Greek Theatre, p. 231.

Ch. 123. καίτοι καὶ τοῦτο, understand σκοπεῖτε: cf. the expression τοῦτ' ἐκεῖνο of dramatic poetry.——ἔχειν "implies."——κακῶς, another reading is κακῶν "from our private quarrels."

περὶ ἀλλήλων συμβαίνει λέγειν. οἰκοδομῆσαι δὲ τοὺς προγόνους ταυτὶ τὰ δικαστήρια ὑπείληφα οὐχ ἵνα συλλέξαντες ὑμᾶς εἰς ταῦτα ἀπὸ τῶν ἰδίων κακῶς τὰ ἀπόρρητα λέγωμεν ἀλλήλους,
124 *ἀλλ' ἵνα ἐξελέγχωμεν, ἐάν τις ἠδικηκώς τι τυγχάνῃ τὴν πόλιν. ταῦτα τοίνυν εἰδὼς Αἰσχίνης οὐδὲν ἧττον ἐμοῦ πομπεύειν ἀντὶ τοῦ κατηγορεῖν εἵλετο. οὐ μὴν οὐδ' ἐνταῦθα ἔλαττον ἔχων δίκαιός ἐστιν ἀπελθεῖν. ἤδη δ' ἐπὶ ταῦτα πορεύσομαι, τοσοῦτον αὐτὸν ἐρωτήσας. πότερόν σέ τις, Αἰσχίνη, τῆς πόλεως ἐχθρὸν ἢ ἐμὸν εἶναι φῇ; ἐμὸν δῆλον ὅτι. εἶτα οὗ μὲν ἦν παρ' ἐμοῦ δίκην κατὰ τοὺς νόμους ὑπὲρ τούτων λαβεῖν, εἴ περ ἠδίκουν, ἐξέλειπες, ἐν ταῖς εὐθύναις, ἐν ταῖς*
125 *γραφαῖς, ἐν ταῖς ἄλλαις κρίσεσιν· οὗ δ' ἐγὼ μὲν ἀθῷος ἅπασι, τοῖς νόμοις, τῷ χρόνῳ, τῇ προθεσμίᾳ, τῷ κεκρίσθαι περὶ πάντων πολλάκις πρότερον, τῷ μηδεπώποτε ἐξελεγχθῆναι μηδὲν ὑμᾶς ἀδικῶν, τῇ πόλει δ' ἢ πλέον ἢ ἔλαττον ἀνάγκη τῶν γε δημοσίᾳ πεπραγμένων μετεῖναι τῆς δόξης, ἐνταῦθα ἀπήντηκας; ὅρα μὴ τούτων μὲν ἐχθρὸς ᾖς, ἐμοὶ δὲ προσποιῇ.*

126 *Ἐπειδὴ τοίνυν ἡ μὲν εὐσεβὴς καὶ δικαία ψῆφος ἅπασι δέδεικται, δεῖ δέ με, ὡς ἔοικε, καίπερ*

Ch. 124. *ἐνταῦθα* "in this point," viz. abuse.——*ὑπὲρ τούτων* "in the service of these Athenians."

Ch. 125. *τῇ προθεσμίᾳ.* The *νόμος προθεσμίας* answers to our "Statute of Limitations." It limited the term for bringing civil actions to five years after the alleged offence was committed. But in cases of *γραφὴ παρανόμων* one year only was allowed.—*ὅρα μὴ....προσποιῇ* "beware lest you be found in reality the enemy of these Athenians, while you pretend to be mine alone."

Chh. 126—160. The public and private life of Æschines.

Ch. 126. *δεῖ δὲ μέ.* *δὲ* in apodosi, see on ch. 47. Cf. Herod. IX. ch. 6, and Hermann on Soph. Philoct. 89.——*αὐτὰ* "facts," as opp. to *πολλῶν καὶ ψευδῶν.*——*τίς ὤν....διασύρει*

*οὐ φιλολοίδορον ὄντα, διὰ τὰς ὑπὸ τούτου βλα-
σφημίας εἰρημένας ἀντὶ πολλῶν καὶ ψευδῶν αὐτὰ
τἀναγκαιότατ' εἰπεῖν περὶ αὐτοῦ, καὶ δεῖξαι τίς
ὢν καὶ τίνων ῥᾳδίως οὕτως ἄρχει τοῦ κακῶς λέ-
γειν, καὶ λόγους τίνας διασύρει, αὐτὸς εἰρηκὼς ἃ
τίς οὐκ ἂν ὤκνησε τῶν μετρίων ἀνθρώπων φθέγ-
ξασθαι;—εἰ γὰρ Αἰακὸς ἢ Ῥαδάμανθυς ἢ Μίνως* 127
*ἦν ὁ κατηγορῶν, ἀλλὰ μὴ σπερμολόγος, περί-
τριμμα ἀγορᾶς, ὄλεθρος γραμματεύς, οὐκ ἂν αὐ-
τὸν οἶμαι ταῦτ' εἰπεῖν οὐδ' ἂν οὕτως ἐπαχθεῖς
λόγους πορίσασθαι, ὥσπερ ἐν τραγῳδίᾳ βοῶντα
ὦ γῆ καὶ ἥλιε καὶ ἀρετὴ καὶ τὰ τοιαῦτα, καὶ
πάλιν σύνεσιν καὶ παιδείαν ἐπικαλούμενον, ᾗ τὰ
καλὰ καὶ τὰ αἰσχρὰ διαγιγνώσκεται· ταῦτα γὰρ
δήπουθεν ἠκούετ' αὐτοῦ λέγοντος. σοὶ δὲ ἀρετῆς,
ὦ κάθαρμα, ἢ τοῖς σοῖς τίς μετουσία; ἢ καλῶν* 128
*ἢ μὴ τοιούτων τίς διάγνωσις; πόθεν ἢ πῶς ἀξιω-
θέντι; ποῦ δὲ παιδείας σοι θέμις μνησθῆναι, ἧς
τῶν μὲν ὡς ἀληθῶς τετυχηκότων οὐδ' ἂν εἷς εἴ-
ποι περὶ αὑτοῦ τοιοῦτον οὐδέν, ἀλλὰ κἂν ἑτέρου*

"who and of what family he is, that so glibly sets the example of foul language, and criticises words of mine" (*τίνας*).——*ῥᾳδίως*, temerè, "unscrupulously," in a bad sense; as ch. 70, *ὦ λέγων εὐχερῶς ὅτι ἂν βουληθῇς*.

Ch. 127. *σπερμολογος* "a babbler," prop. one who picks up scandal as a bird does grain.——*περίτριμμα ἀγορᾶς* = *ἀγοραῖος*, "this hack of the market-place," *i.e.* versed in all its tricks. Cf. Arist. Nub. 440, *περίτριμμα δικῶν*: Soph. Ajax, *ἢ τοὐπίτριπτον κίναδος* (tricksy fox) *ἐξήρου μ' ὅπου;*——*ὄλεθρος γραμματεύς* "a pestilent assembly-clerk." *ὄλεθρος* = *ὀλέθριος*. Œdipus (Soph. Œd. Tyr. 1344) calls himself *τὸν μέγαν ὄλεθρον*.—*γραμματεύς*, see Fals. Leg. 109, 360.——*ξύνεσιν . . . ἐπικαλούμενον* "appealing to intelligence and education." See Æsch. Ctes. fin.

Ch. 128. *κάθαρμα* = *φαρμακός* "a scape-goat." Ld. Brougham's word for it, "you abomination," is not amiss, though his reviewer, as usual, objects; for "abominor" is strictly "to abhor as ill-omened or accursed." Cf. Mitchell on the word *δημοσίους*, Arist.

λέγοντος ἐρυθριάσειεν, τοῖς δ' ἀπολειφθεῖσι μὲν ὥσπερ σύ, προσποιουμένοις δ' ὑπ' ἀναισθησίας τὸ τοὺς ἀκούοντας ἀλγεῖν ποιεῖν, ὅταν λέγωσιν, οὐ τὸ δοκεῖν τοιούτοις εἶναι περίεστιν.

129 Οὐκ ἀπορῶν δ' ὅ τι χρὴ περὶ σοῦ καὶ τῶν σῶν εἰπεῖν, ἀπορῶ τοῦ πρώτου μνησθῶ, πότερ' ὡς ὁ πατήρ σου Τρόμης ἐδούλευε παρ' Ἐλπίᾳ τῷ πρὸς τῷ Θησείῳ διδάσκοντι γράμματα, χοίνικας παχείας ἔχων καὶ ξύλον, ἢ ὡς ἡ μήτηρ τοῖς μεθημερινοῖς γάμοις ἐν τῷ κλεισίῳ τῷ πρὸς τῷ Καλαμίτῃ ἥρωι χρωμένη τὸν καλὸν ἀνδριάντα καὶ τριταγωνιστὴν ἄκρον ἐξέθρεψέ σε; ἀλλ' ὡς ὁ τριηραύλης Φορμίων, ὁ Δίωνος τοῦ Φρεαρρίου δοῦλος, ἀνέστησεν αὐτὴν ἀπὸ ταύτης τῆς καλῆς ἐργασίας; ἀλλὰ νὴ τὸν Δία καὶ τοὺς θεοὺς ὀκνῶ μὴ περὶ σοῦ τὰ προσήκοντα λέγων αὐτὸς οὐ

Equit. 1099.——τοῖς δ' ἀπολειφθεῖσι....περίεστιν "but to those who fail in obtaining it, like you, yet pretend to it out of sheer stupidity, the result is that they vex their hearers when they speak, but do not get the credit of really being what they set up for." ἀπολειφθεῖσι, literally "who are left behind by it." ἀναισθησία, see on ch. 35.

Ch. 129. γράμματα, see on ch. 265.——χοίνικας "shackles for the legs." Arist. Plut. 276, αἱ κνημαὶ δὲ σοὶ βοῶσιν Ἰοὺ ἰού· τὰς χοίνικας καὶ τὰς πέδας ποθοῦσαι.——ξύλον "a wooden collar," furca. Arist. Nub. 592, εἶτα φιμώσητε τούτου τῷ ξύλῳ τὸν αὐχένα. Cf. Equit. 397. These χοίνικες and ξύλον were combined in the πεντεσύριγγον ξύλον mentioned Equit. 1049, which was a kind of stocks furnished with five holes, to admit the head, arms, and legs.——ἡ μήτηρ...ἐξέθρεψε "or that your mother, by prostituting herself in the daytime at the brothel near the shop of Heros, surnamed Calamites, managed to rear you, the beautiful statue and topping player of third-rate parts that you are!" μεθημερινός = diurnus, καθημερινός quotidianus. Read τῷ Καλαμίτῃ Ἥρωι with Schæf., and comp. Fals. Leg. 279, ἡ μήτηρ..καρπουμένη τὰς τῶν χρωμένων οἰκίας ἐξέθρεψε τοσούτους τουτουσί..διδάσκων δ' ὁ πατὴρ γράμματα πρὸς τῷ τοῦ Ἥρω τοῦ ἰατροῦ. The name Καλαμίτης probably came from some medical use of the κάλαμος—v. καλάμισκος, Arist. Acharn. 1034.

προσήκοντας ἐμαυτῷ δόξω προῃρῆσθαι λόγους.
ταῦτα μὲν οὖν ἐάσω, ἀπ' αὐτῶν δὲ ὧν αὐτὸς 130
βεβίωκεν ἄρξομαι· οὐδὲ γὰρ ὧν ἔτυχεν ἦν, ἀλλ'
οἷς ὁ δῆμος καταρᾶται. ὀψὲ γάρ ποτε —, ὀψὲ
λέγω; χθὲς μὲν οὖν καὶ πρῴην ἅμ' Ἀθηναῖος καὶ
ῥήτωρ γέγονε, καὶ δύο συλλαβὰς προσθεὶς τὸν
μὲν πατέρα ἀντὶ Τρόμητος ἐποίησεν Ἀτρόμητον,
τὴν δὲ μητέρα σεμνῶς πάνυ Γλαυκοθέαν, ἣν Ἔμ-
πουσαν ἅπαντες ἴσασι καλουμένην, ἐκ τοῦ πάντα
ποιεῖν καὶ πάσχειν καὶ γίγνεσθαι δηλονότι ταύ-
της τῆς ἐπωνυμίας τυχοῦσαν· πόθεν γὰρ ἄλλο-
θεν; ἀλλ' ὅμως οὕτως ἀχάριστος εἶ καὶ πονηρὸς 131
φύσει, ὥστ' ἐλεύθερος ἐκ δούλου καὶ πλούσιος ἐκ
πτωχοῦ διὰ τουτουσὶ γεγονὼς οὐχ ὅπως χάριν
αὐτοῖς ἔχεις, ἀλλὰ μισθώσας σαυτὸν κατὰ του-
τωνὶ πολιτεύῃ. καὶ περὶ ὧν μέν ἐστί τις ἀμ-
φισβήτησις, ὡς ἄρα ὑπὲρ τῆς πόλεως εἴρηκεν,
ἐάσω· ἃ δ' ὑπὲρ τῶν ἐχθρῶν φανερῶς ἀπεδείχθη
πράττων, ταῦτα ἀναμνήσω.

Τίς γὰρ ὑμῶν οὐκ οἶδε τὸν ἀποψηφισθέντα 132
Ἀντιφῶντα, ὃς ἐπαγγειλάμενος Φιλίππῳ τὰ νεώ-
ρια ἐμπρήσειν εἰς τὴν πόλιν ἦλθεν; ὃν λαβόντος
ἐμοῦ κεκρυμμένον ἐν Πειραιεῖ καὶ καταστήσαντος

Ch. 130. *οὐδὲ γὰρ . . . . καταρᾶται* "for he was not born merely of ordinary parents, but of such as the community execrates;" though Dissen refers *ὧν ἔτυχεν* to the *actions* of Æschines.——*ὀψὲ* = serò, not recenter; "late in life."——*Γλαυκοθέαν*: her real name was Glaucis.——*Ἔμπουσαν*. Cf. Arist. Ran. 284, to which passage Demosthenes probably alludes.——*πάντα ποιεῖν καὶ πάσχειν* "quidvis et facere et pati." Hor.

Ch. 131. *οὐχ ὅπως . . . ἔχεις* "you are so far from being grateful." *οὐχ ὅπως* with *οὐκ* understood = non modò in Latin: but this last can only be used in negative statements, as when followed by "ne quidem."

Ch. 132. *ἀποψηφισθείς* "rejected from the civic register," which was made up by *διαψήφισις*, recensio, such as revising-barristers take in England.

*εἰς τὴν ἐκκλησίαν βοῶν ὁ βάσκανος οὗτος καὶ
κεκραγώς, ὡς ἐν δημοκρατίᾳ δεινὰ ποιῶ τοὺς
ἠτυχηκότας τῶν πολιτῶν ὑβρίζων καὶ ἐπ' οἰκίας
βαδίζων ἄνευ ψηφίσματος, ἀφεθῆναι ἐποίησεν.*
133 *καὶ εἰ μὴ ἡ βουλὴ ἡ ἐξ Ἀρείου πάγου τὸ πρᾶγμα
αἰσθομένη καὶ τὴν ὑμετέραν ἄγνοιαν ἐν οὐ δέοντι
συμβεβηκυῖαν ἰδοῦσα ἐπεζήτησε τὸν ἄνθρωπον καὶ
συλλαβοῦσα ἐπανήγαγεν ὡς ὑμᾶς, ἐξήρπαστ' ἂν
ὁ τοιοῦτος καὶ τὸ δίκην δοῦναι διαδὺς ἐξεπέμπετ'
ἂν ὑπὸ τοῦ σεμνολόγου τουτουί· νῦν δ' ὑμεῖς
στρεβλώσαντες αὐτὸν ἀπεκτείνατε, ὡς ἔδει γε*
134 *καὶ τοῦτον. τοιγαροῦν εἰδυῖα ταῦτα ἡ βουλὴ ἡ
ἐξ Ἀρείου πάγου τότε τούτῳ πεπραγμένα, χειρο-
τονησάντων αὐτὸν ὑμῶν σύνδικον ὑπὲρ τοῦ ἱεροῦ
τοῦ ἐν Δήλῳ ἀπὸ τῆς αὐτῆς ἀγνοίας ἧσπερ
πολλὰ προΐεσθε τῶν κοινῶν, ὡς προείλεσθε κἀ-
κείνην καὶ τοῦ πράγματος κυρίαν ἐποιήσατε, τοῦ-
τον μὲν εὐθὺς ἀπήλασεν ὡς προδότην, Ὑπερείδῃ
δὲ λέγειν προσέταξεν· καὶ ταῦτα ἀπὸ τοῦ βωμοῦ
φέρουσα τὴν ψῆφον ἔπραξε, καὶ οὐδεμία ψῆφος*
135 *ἠνέχθη τῷ μιαρῷ τούτῳ. Καὶ ὅτι ταῦτ' ἀληθῆ
λέγω, κάλει τούτων τοὺς μάρτυρας.*

Ch. 133. *καὶ εἰ μὴ*....fin. "Had not the senate of the Areopagus, hearing of the transaction and remarking your mistimed culpable carelessness, traced out the fellow, apprehended him, and brought him up again for trial before you; this wretch would have been snatched out of your hands, shirked the penalty due to his crimes, and left the country by the help of this fine-spoken gentleman here: but as it was, you ordered him for torture and execution, as you would Æschines too, at least if he had his deserts."

Ch. 134. *κἀκείνην*, scil. *τὴν Ἄρειον πάγον*. Transl. "inasmuch as you had elected this court and made it supreme over the matter."—— *σύνδικος*, properly defendant's counsel, and *συνήγορος* plaintiff's. But the two words came to be used indiscriminately for any advocate.

ΜΑΡΤΥΡΕΣ. [Μαρτυροῦσι Δημοσθένει ὑπὲρ ἁπάντων οἵδε, Καλλίας Σουνιεύς, Ζήνων Φλυεύς, Κλέων Φαληρεύς, Δημόνικος Μαραθώνιος, ὅτι τοῦ δήμου ποτὲ χειροτονήσαντος Αἰσχίνην σύνδικον ὑπὲρ τοῦ ἱεροῦ τοῦ ἐν Δήλῳ εἰς τοὺς Ἀμφικτύονας συνεδρεύσαντες ἡμεῖς ἐκρίναμεν Ὑπερείδην ἄξιον εἶναι μᾶλλον ὑπὲρ τῆς πόλεως λέγειν, καὶ ἀπεστάλη Ὑπερείδης.]

Οὐκοῦν ὅτε τούτου μέλλοντος ἀπήλασεν ἡ βουλὴ καὶ προσέταξεν ἑτέρῳ, τότε καὶ προδότην εἶναι καὶ κακόνουν ὑμῖν ἀπέφηνεν.

Ἓν μὲν τοίνυν τοῦτο τοιοῦτο πολίτευμα τοῦ 136
νεανίου τούτου, ὅμοιόν γε, οὐ γάρ; οἷς ἐμοῦ κατηγορεῖ· ἕτερον δὲ ἀναμιμνήσκεσθε. ὅτε γὰρ Πύθωνα Φίλιππος ἔπεμψε τὸν Βυζάντιον καὶ παρὰ τῶν αὑτοῦ συμμάχων πάντων συνέπεμψε πρέσβεις, ὡς ἐν αἰσχύνῃ ποιήσων τὴν πόλιν καὶ δείξων ἀδικοῦσαν, τότε ἐγὼ μὲν τῷ Πύθωνι θρασυνομένῳ καὶ πολλῷ ῥέοντι καθ' ὑμῶν οὐχ ὑπεχώρησα, ἀλλ' ἀναστὰς ἀντεῖπον καὶ τὰ τῆς πόλεως δίκαια οὐχὶ προὔδωκα, ἀλλ' ἀδικοῦντα Φίλιππον ἐξήλεγξα φανερῶς οὕτως ὥστε τοὺς ἐκείνου συμμάχους αὐτοὺς ἀνισταμένους ὁμολογεῖν· οὗτος δὲ συνηγωνίζετο καὶ τἀναντία ἐμαρτύρει τῇ πατρίδι, καὶ ταῦτα ψευδῆ.

Ch. 135. *συνεδρεύσαντες* "having formed a *συνέδριον* or assembly." The Areopagus was frequently called *συνέδριον* (Boeckh. Œc. Ath. I. p. 450).——*τούτου μέλλοντος*: read *λέγειν* with Bekker.

Ch. 136. *νεανίου.* Æschines was forty-five years old at the time spoken of, for Antiphon was executed B.C. 342. *νεανίου* must therefore mean "this rash, headstrong man." Cf. Eur. Suppl. 580, Plat. Gorg. 508 D, Arist. Vesp. 1307.——*πολλῷ ῥέοντι* "multùm fluenti." Compare *πόλυς ἐνέκειτο*, Thucyd. IV. 22. Eur. Hippol. *Κύπρις γὰρ οὐ φορητὸν, ἢν πολλὴ ῥυῇ.* Hor. Od. IV. 2, 7; Sat. I. 2, 28.

137 Καὶ οὐκ ἀπέχρη ταῦτα, ἀλλὰ πάλιν μετὰ ταῦθ' ὕστερον Ἀναξίνῳ τῷ κατασκόπῳ συνιὼν εἰς τὴν Θράσωνος οἰκίαν ἐλήφθη. καίτοι ὅστις τῷ ὑπὸ τῶν πολεμίων πεμφθέντι μόνος μόνῳ συνῄει καὶ ἐκοινολογεῖτο, οὗτος αὐτὸς ὑπῆρχε τῇ φύσει κατάσκοπος καὶ πολέμιος τῇ πατρίδι. Καὶ ὅτι ταῦτ' ἀληθῆ λέγω, κάλει μοι τούτων τοὺς μάρτυρας.

ΜΑΡΤΥΡΕΣ. [Τελέδημος Κλέωνος, Ὑπερείδης Καλλαισχρου, Νικόμαχος Διοφάντου μαρτυροῦσι Δημοσθένει καὶ ἐπωμόσαντο ἐπὶ τῶν στρατηγῶν εἰδέναι Αἰσχίνην Ἀτρομήτου Κοθωκίδην συνερχόμενον νυκτὸς εἰς τὴν Θράσωνος οἰκίαν καὶ κοινολογούμενον Ἀναξίνῳ, ὃς ἐκρίθη εἶναι κατάσκοπος παρὰ Φιλίππου. αὗται ἀπεδόθησαν αἱ μαρτυρίαι ἐπὶ Νικίου, ἑκατομβαιῶνος τρίτῃ ἱσταμένου.]

138 Μυρία τοίνυν ἕτερ' εἰπεῖν ἔχων περὶ αὐτοῦ παραλείπω. καὶ γὰρ οὕτω πως ἔχει. πολλὰ ἂν ἐγὼ ἔτι τούτων ἔχοιμι δεῖξαι, ὧν οὗτος κατ' ἐκείνους τοὺς χρόνους τοῖς μὲν ἐχθροῖς ὑπηρετῶν ἐμοὶ δ' ἐπηρεάζων εὑρέθη. ἀλλ' οὐ τίθεται ταῦτα παρ' ὑμῖν εἰς ἀκριβῆ μνήμην οὐδ' ἣν προσῆκεν ὀργήν, ἀλλὰ δεδώκατε ἔθει τινὶ φαύλῳ πολλὴν ἐξουσίαν τῷ βουλομένῳ τὸν λέγοντά τι τῶν ὑμῖν συμφερόντων ὑποσκελίζειν καὶ συκοφαντεῖν, τῆς ἐπὶ ταῖς λοιδορίαις ἡδονῆς καὶ χάριτος τὸ τῆς πόλεως συμφέρον ἀνταλλαττόμενοι· διόπερ ῥᾷόν ἐστι καὶ

Ch. 137. ξυνιὼν "having gone by appointment to meet." See Æsch. Ctes. 223, sqq.——μόνος μόνῳ . . . . ἐκοινολογεῖτο "had a tête-à-tête interview and conversation."——ὑπῆρχε τῇ φύσει "was by his original nature."

Ch. 138. ὑποσκελίζειν "to trip up, supplant." He reproaches the Athenians with the same evil tendency, ch. 3.——τῶν μὲν λοιδοριῶν καὶ τῶν κατηγοριῶν ἀκούειν ἡδέως.

ἀσφαλέστερον ἀεὶ τοῖς ἐχθροῖς ὑπηρετοῦντα μισθαρνεῖν ἢ τὴν ὑπὲρ ὑμῶν ἑλόμενον τάξιν πολιτεύεσθαι.

Καὶ τὸ μὲν δὴ πρὸ τοῦ πολεμεῖν φανερῶς συν- 139
αγωνίζεσθαι Φιλίππῳ δεινὸν μέν, ὦ γῆ καὶ θεοί, πῶς γὰρ οὔ; κατὰ τῆς πατρίδος· δότε δ', εἰ βούλεσθε, δότε αὐτῷ τοῦτο. ἀλλ' ἐπειδὴ φανερῶς ἤδη τὰ πλοῖα ἐσεσύλητο, Χερρόνησος ἐπορθεῖτο, ἐπὶ τὴν Ἀττικὴν ἐπορεύεθ' ἄνθρωπος, οὐκέτ' ἐν ἀμφισβητησίμῳ τὰ πράγματα ἦν ἀλλ' ἐνεστήκει πόλεμος, ὅ τι μὲν πώποτ' ἔπραξεν ὑπὲρ ὑμῶν ὁ βάσκανος οὑτοσὶ ἰαμβειοφάγος, οὐκ ἂν ἔχοι δεῖξαι, οὐδ' ἔστιν οὔτε μεῖζον οὔτ' ἔλαττον ψήφισμα οὐδὲν Αἰσχίνῃ ὑπὲρ τῶν συμφερόντων τῇ πόλει· εἰ δέ φησι, νῦν δειξάτω ἐν τῷ ἐμῷ ὕδατι. ἀλλ' οὐκ ἔστιν οὐδέν. καίτοι δυοῖν αὐτὸν ἀνάγκη θάτερον ἢ μηδὲν τοῖς πραττομένοις ὑπ' ἐμοῦ τότ' ἔχοντ' ἐγκαλεῖν μὴ γράφειν παρὰ ταῦθ' ἕτερα, ἢ τὸ τῶν ἐχθρῶν συμφέρον ζητοῦντα μὴ φέρειν εἰς μέσον τὰ τούτων ἀμείνω.

Ἆρ' οὖν οὐδ' ἔλεγεν, ὥσπερ οὐδ' ἔγραφεν, ἡνίκα 140

Ch. 139. *Δότε* "condonate," concede him this."——*Χερρόνησος.* See above, cc. 92, 93.——*ἐνειστήκει.* See note on *ἔνστας*, ch. 89.——*ἰαμβειοφάγος* either = *φιλολοίδορος* (cf. "criminosis Iambis," Hor.), or more probably "a spouter, mouther of Iambic verses," cf. ch. 267. This last is Schæfer's interpretation.——*οὔτε μεῖζον οὔτ' ἔλαττον*, we use the positive degree in English, "great or small."——*ἐν τῷ ἐμῷ ὕδατι*, literally "whilst my water-clock (or clepsydra) is going:" hence "in the time allotted for my speech." See Fals. Leg. 64, and Dict. Antiq. p. 615.——*δυοῖν ἀνάγκη θάτερον*, sub. *αἱρεῖσθαι*: "he must have recourse to one of two alternatives" = he is on the horns of a dilemma.

Ch. 140. *Ἆρ' οὖν οὐδ' ἔλεγεν....ἑτέρῳ* "Pray did he consequently refrain from speaking (as he refrained from proposing anything) when the time came to work some mischief? Nay, we might rather say, no one else *could* speak because of him." *ἆρ' οὖν*, num igitur, expects the answer "no." *μὲν οὖν* = "immò verò," common in the dramatic writers. Cf. 130, *χθὲς*

ἐργάσασθαί τι δέοι κακόν; οὐ μὲν οὖν ἦν εἰπεῖν ἑτέρῳ. καὶ τὰ μὲν ἄλλα καὶ φέρειν ἠδύναθ', ὡς ἔοικεν, ἡ πόλις καὶ ποιῶν οὗτος λανθάνειν· ἓν δ' ἐπεξειργάσατο ἄνδρες Ἀθηναῖοι τοιοῦτον, ὃ πᾶσι τοῖς προτέροις ἐπέθηκε τέλος· περὶ οὗ τοὺς πολλοὺς ἀνάλωσε λόγους, τὰ τῶν Ἀμφισσέων τῶν Λοκρῶν διεξιὼν δόγματα, ὡς διαστρέψων τἀληθές. τὸ δ' οὐ τοιοῦτόν ἐστι· πόθεν; οὐδέποτ' ἐκνίψῃ σὺ τἀκεῖ πεπραγμένα σαυτῷ· οὐχ οὕτω πολλὰ ἐρεῖς.

141 Καλῶ δ' ἐναντίον ὑμῶν ὦ ἄνδρες Ἀθηναῖοι τοὺς θεοὺς ἅπαντας καὶ πάσας, ὅσοι τὴν χώραν ἔχουσι τὴν Ἀττικήν, καὶ τὸν Ἀπόλλω τὸν Πύθιον, ὃς πατρῷός ἐστι τῇ πόλει, καὶ ἐπεύχομαι πᾶσι τούτοις, εἰ μὲν ἀληθῆ πρὸς ὑμᾶς εἴποιμι καὶ εἶπον καὶ τότ' εὐθὺς ἐν τῷ δήμῳ, ὅτε πρῶτον εἶδον τουτονὶ τὸν μιαρὸν τούτου τοῦ πράγματος ἁπτόμενον (ἔγνων γάρ, εὐθέως ἔγνων), εὐτυχίαν μοι δοῦναι καὶ σωτηρίαν, εἰ δὲ πρὸς ἔχθραν ἢ φιλονεικίας ἰδίας ἕνεκ' αἰτίαν ἐπάγω τούτῳ ψευδῆ, πάντων τῶν ἀγαθῶν ἀνόνητόν με ποιῆσαι.

142 Τί οὖν ταῦτ' ἐπήραμαι καὶ διετεινάμην οὑτωσὶ

μὲν οὖν καὶ πρώην.——*ἐπέθηκε τέλος* "put the finishing stroke upon," brought to a climax.——*τὰ τῶν Ἀμφισσέων δόγματα* "the decrees *concerning* the Amphissæans." Thucyd. I. 140, *τὸ τῶν Μεγαρέων ψήφισμα.*——*ὡς διαστρέψων* "under the idea that he will distort."——*τὸ δὲ οὐ....ἐρεῖς* "whereas the fact is not as he thinks it will be: how should it? you will never succeed in washing yourself clean of what you there did: you will not say so much as to manage *that.*" *ἐκνίψῃ*, as we say "to wash one's *hands* of a thing," the proper signification of *νίπτω*. Compare the sense of the Lat. purgo "to excuse oneself."

Ch. 141. *πατρῷος* "Gentile god," because he was the father of Ion.——*ἀνόνητον* "deriving no benefit from," the ordinary sense of the word is "useless," as in Soph. Ajax, 758, *τὰ γὰρ περισσὰ κἀνόνητα σώματα* (where Wunder reads *κἀνόητα*). Cf. Eur. Hec. 766.

σφοδρῶς; ὅτι γράμματ᾽ ἔχων ἐν τῷ δημοσίῳ κείμενα, ἐξ ὧν ταῦτ᾽ ἐπιδείξω σαφῶς, καὶ ὑμᾶς εἰδὼς τὰ πεπραγμένα μνημονεύσοντας, ἐκεῖνο φοβοῦμαι, μὴ τῶν εἰργασμένων αὐτῷ κακῶν ὑποληφθῇ οὗτος ἐλάττων· ὅπερ πρότερον συνέβη, ὅτε τοὺς ταλαιπώρους Φωκέας ἐποίησεν ἀπολέσθαι τὰ ψευδῆ δεῦρ᾽ ἀπαγγείλας. τὸν γὰρ ἐν Ἀμφίσσῃ 143
πόλεμον, δι᾽ ὃν εἰς Ἐλάτειαν ἦλθε Φίλιππος καὶ δι᾽ ὃν ᾑρέθη τῶν Ἀμφικτυόνων ἡγεμών, ὃς ἅπαντ᾽ ἀνέτρεψε τὰ τῶν Ἑλλήνων, οὗτός ἐστιν ὁ συγκατασκευάσας καὶ πάντων εἷς ἀνὴρ τῶν μεγίστων αἴτιος κακῶν. καὶ τότ᾽ εὐθὺς ἐμοῦ διαμαρτυρομένου καὶ βοῶντος ἐν τῇ ἐκκλησίᾳ "πόλεμον εἰς τὴν Ἀττικὴν εἰσάγεις, Αἰσχίνη, πόλεμον Ἀμφικτυονικόν" οἱ μὲν ἐκ παρακλήσεως συγκαθήμενοι οὐκ εἴων με λέγειν, οἱ δ᾽ ἐθαύμαζον καὶ κενὴν αἰτίαν διὰ τὴν ἰδίαν ἔχθραν ἐπάγειν με ὑπελάμβανον αὐτῷ. ἥτις δ᾽ ἡ φύσις ὦ ἄνδρες Ἀθηναῖοι 144

Ch. 142. μὴ....ἐλάττων "lest he should be considered as too poor a creature to have done the mischief that he *has* done." He gives them a similar caution in Fals. Leg. 26: δεῖ δὲ μηδένα ὑμῶν εἰς τὸ τῶν πραγμάτων μέγεθος ἀποβλέψαντα μείζους τὰς κατηγορίας τῆς τούτου δόξης νομίσαι.

Ch. 143. πόλεμον εἰσάγεις, πόλεμον. The word πόλεμον being placed first in the sentence and repeated, expresses the anxiety uppermost in the speaker's mind. Compare Virg. Æn. IX. 427, where Nisus is rushing forward to save Euryalus, he exclaims, "Me, me, adsum qui feci: in me convertite ferrum."——οἱ ἐκ τῆς παρακλήσεως συγκαθήμενοι "his packed audience," Lat. fautores or advocati. Cf. Fals. Leg. init., αἱ τῶν παρακλητῶν σπουδαὶ καὶ δεήσεις. Thucyd. VII. 13. They were summoned by παραγγελία of the person who wanted their aid: they came all together to the ecclesia early, and sat down in a body (συγκαθημένοι). Dicæopolis (Arist. Acharn. init.) says he comes prepared βοᾶν, ὑποκρούειν, λοιδορεῖν τοὺς ῥήτορας, which will give us a notion of the proceedings of these παράκλητοι. The word "advocatio" came to have the technical meaning of "time granted by the prætor for a man to summon his friends."

*γέγονε τούτων τῶν πραγμάτων, καὶ τίνος εἵνεκα
ταῦτα συνεσκευάσθη καὶ πῶς ἐπράχθη, νῦν ὑπα-
κούσατε, ἐπειδὴ τότε ἐκωλύθητε· καὶ γὰρ εὖ
πρᾶγμα συντεθὲν ὄψεσθε, καὶ μεγάλα ὠφελή-
σεσθε πρὸς ἱστορίαν τῶν κοινῶν, καὶ ὅση δει-
νότης ἦν ἐν τῷ Φιλίππῳ, θεάσεσθε.*

145 *Οὐκ ἦν τοῦ πρὸς ὑμᾶς πολέμου πέρας οὐδ᾽
ἀπαλλαγὴ Φιλίππῳ, εἰ μὴ Θηβαίους καὶ Θετια-
λοὺς ἐχθροὺς ποιήσειε τῇ πόλει· ἀλλὰ καίπερ
ἀθλίως καὶ κακῶς τῶν στρατηγῶν τῶν ὑμετέρων
πολεμούντων αὐτῷ ὅμως ὑπ᾽ αὐτοῦ τοῦ πολέμου
καὶ τῶν λῃστῶν μυρία ἔπασχε κακά. οὔτε γὰρ
ἐξήγετο τῶν ἐκ τῆς χώρας γιγνομένων οὐδέν, οὔτ᾽
146 εἰσήγετο ὧν ἐδεῖτ᾽ αὐτῷ· ἦν δὲ οὔτ᾽ ἐν τῇ θα-
λάττῃ τότε κρείττων ὑμῶν, οὔτ᾽ εἰς τὴν Ἀττικὴν
ἐλθεῖν δυνατὸς μήτε Θετταλῶν ἀκολουθούντων
μήτε Θηβαίων διιέντων· συνέβαινε δὲ αὐτῷ τῷ
πολέμῳ κρατοῦντι τοὺς ὁποιουσδήποθ᾽ ὑμεῖς ἐξε-
πέμπετε στρατηγούς (ἐῶ γὰρ τοῦτό γε) αὐτῇ τῇ
φύσει τοῦ τόπου καὶ τῶν ὑπαρχόντων ἑκατέροις
147 κακοπαθεῖν. εἰ μὲν οὖν τῆς ἰδίας ἕνεκ᾽ ἔχθρας ἢ
τοὺς Θετταλοὺς ἢ τοὺς Θηβαίους συμπείθοι βα-
δίζειν ἐφ᾽ ὑμᾶς, οὐδέν᾽ ἂν ἡγεῖτο προσέξειν αὐτῷ
τὸν νοῦν· ἂν δὲ τὰς ἐκείνων κοινὰς προφάσεις
λαβὼν ἡγεμὼν αἱρεθῇ, ῥᾷον ἤλπιζε τὰ μὲν παρα-*

Ch. 144. *καὶ τίνος....ἐπράχθη* "for whose sake this affair was got up (properly, *packed* together as goods), and how it was carried into exeoution."

Ch. 146. *μήτε Θετταλῶν ἀκολουθούντων* "in case the Thessalians did not join him," which they did *not*.——*διιέντων* "gave him a passage through Bœotia."

Ch. 147. *εἰ μὲν....τὸν νοῦν* "if then he attempted to persuade—he thought no one was likely to listen to him." For the use of the future with *ἄν*, comp. Fals. Leg. 394, *τοὺς ὁτιοῦν ἂν ἐκείνῳ ποιήσαντας*, and Leptin. 40, *οἷς ἂν ὁ νόμος βλάψειν*:

κρούσεσθαι τὰ δὲ πείσειν. τί οὖν; ἐπιχειρεῖ, θεάσασθ' ὡς εὖ, πόλεμον ποιῆσαι τοῖς Ἀμφικτύοσι καὶ περὶ τὴν Πυλαίαν ταραχήν· εἰς γὰρ ταῦθ' εὐθὺς αὐτοὺς ὑπελάμβανεν αὐτοῦ δεήσεσθαι.
εἰ μὲν τοίνυν τοῦτο ἢ τῶν παρ' ἑαυτοῦ πεμπομέ- 148
νων ἱερομνημόνων ἢ τῶν ἐκείνου συμμάχων εἰσηγοῖτό τις, ὑπόψεσθαι τὸ πρᾶγμα ἐνόμιζε καὶ τοὺς Θηβαίους καὶ τοὺς Θετταλοὺς καὶ πάντας φυλάξεσθαι, ἂν δ' Ἀθηναῖος ᾖ καὶ παρ' ὑμῶν τῶν ὑπεναντίων ὁ τοῦτο ποιῶν, εὐπόρως λήσειν· ὅπερ συνέβη. πῶς οὖν ταῦτ' ἐποίησεν; μισθοῦται
τουτονί. οὐδενὸς δὲ προειδότος, οἶμαι, τὸ πρᾶγμα 149
οὐδὲ φυλάττοντος, ὥσπερ εἴωθε τὰ τοιαῦτα παρ' ὑμῖν γίγνεσθαι, προβληθεὶς πυλάγορος οὗτος καὶ τριῶν ἢ τεττάρων χειροτονησάντων αὐτὸν ἀνερρήθη. ὡς δὲ τὸ τῆς πόλεως ἀξίωμα λαβὼν ἀφίκετο εἰς τοὺς Ἀμφικτύονας, πάντα τἄλλ' ἀφεὶς καὶ παριδὼν ἐπέραινεν ἐφ' οἷς ἐμισθώθη, καὶ λόγους εὐπροσώπους καὶ μύθους, ὅθεν ἡ Κιρραία χώρα καθιερώθη, συνθεὶς καὶ διεξελθὼν ἀνθρώ-

it is, however, a rare construction. *προσέχειν* is sometimes read in this passage, and Dissen omits *ἂν*.——*τοῖς Ἀμφικτύοσι* "*for* the Amphictyons."——*τὴν Πυλαίαν ταραχήν* "about the disturbance at the Pylæa," or Amphictyonic synod. This word comes to signify any assembly, and is also used in Demosthenes for the right of sending delegates to the Amphictyonic council. It is derived from *Πυλαί*, because the session was held in the neighbourhood of Thermopylæ, as also at Delphi. At Athens three Pylagoræ were annually elected to act as representatives together with one Hieromnemon, appointed by lot. See Dict. Antiq. p. 80, 81; and for an account of this war, Thirlwall's Greece, vol. VI.

Ch. 149. *ἀνερρήθη* "was proclaimed," hence "elected." This verb (*ἀναῤῥέω*) is only used in the aor. 1. pass. *ἀνερρήθην*.—*λόγους....συνθείς* "by stringing together specious words and myths about how it came to pass that the Cirrhæan territory was consecrated," scil. to Apollo. This was in the *First* Sacred War, B. C. 586.—*συνθείς*, cf. Æsch. Prom. Vinct. 689.

πους ἀπείρους λόγων καὶ τὸ μέλλον οὐ προορω-
150 μένους, τοὺς ἱερομνήμονας, πείθει ψηφίσασθαι περιελθεῖν τὴν χώραν ἣν οἱ μὲν Ἀμφισσεῖς σφῶν αὐτῶν οὖσαν γεωργεῖν ἔφασαν, οὗτος δὲ τῆς ἱερᾶς χώρας ᾐτιᾶτο εἶναι, οὐδεμίαν δίκην τῶν Λοκρῶν ἐπαγόντων ἡμῖν, οὐδ' ἃ νῦν οὗτος προφασίζεται, λέγων οὐκ ἀληθῆ. γνώσεσθε δ' ἐκεῖθεν. οὐκ ἐνῆν ἄνευ τοῦ προσκαλέσασθαι δήπου τοῖς Λοκροῖς δίκην κατὰ τῆς πόλεως τελέσασθαι. τίς οὖν ἐκλήτευσεν ἡμᾶς; ἀπὸ ποίας ἀρχῆς; εἰπὲ τὸν εἰδότα, δεῖξον. ἀλλ' οὐκ ἂν ἔχοις, ἀλλὰ
151 κενῇ προφάσει ταύτῃ κατεχρῶ καὶ ψευδεῖ. περιιόντων τοίνυν τὴν χώραν τῶν Ἀμφικτυόνων κατὰ τὴν ὑφήγησιν τὴν τούτου, προσπεσόντες οἱ Λοκροὶ μικροῦ κατηκόντισαν ἅπαντας, τινὰς δὲ καὶ συνήρπασαν τῶν ἱερομνημόνων. ὡς δ' ἅπαξ ἐκ τούτων ἐγκλήματα καὶ πόλεμος πρὸς τοὺς Ἀμφισσεῖς ἐταράχθη, τὸ μὲν πρῶτον ὁ Κόττυφος αὐτῶν τῶν Ἀμφικτυόνων ἤγαγε στρατιάν, ὡς δ' οἱ μὲν οὐκ ἦλθον, οἱ δ' ἐλθόντες οὐδὲν ἐποίουν, εἰς τὴν ἐπιοῦσαν Πυλαίαν ἐπὶ τὸν Φίλιππον εὐθὺς ἡγεμόνα ἦγον οἱ κατεσκευασμένοι καὶ πάλαι

Ch. 150. *περιελθεῖν . . . . εἶναι* "to take a survey of the land which the Amphissæans declared they were in the habit of farming because it was their own, but which Æschines complained was part of the sacred territory." Æsch. in Ctes. 107-112.——*οὐδεμίαν δίκην.* The ground of quarrel which Æschines mentions (Ctes. 116, sqq.) is probably fabulous.——*ἄνευ τοῦ προσκαλέσασθαι* "without having *summoned* you."——*ἐκλήτευσεν* "cited in presence of witnesses"; *κλήτορες*, see ch. 55.——*ἀπὸ ποίας ἀρχῆς* "dating from whose archonship," though *ἐπὶ* is the commoner reading, "in whose archonship."

Ch. 151. *μικροῦ* "*within* a little," = *μικροῦ* or *ὀλίγου δεῖν* or *παρὰ μικρόν.*——*ὡς δ' ἅπαξ ἐταράχθη* "when once, in consequence of these events, definite charges and war were stirred up against the Amphissæans": *ὡς ἅπαξ* = "postquàm semel." *οὐδὲν ἐποίουν* "were doing no *good*," gaining no advantage. *ἦγον*, sub. *τὰ πράγματα.*

πονηροὶ τῶν Θετταλῶν καὶ τῶν ἐν ταῖς ἄλλαις πόλεσιν. καὶ προφάσεις εὐλόγους εἰλήφεσαν· ἢ 152 *γὰρ αὐτοὺς εἰσφέρειν καὶ ξένους τρέφειν ἔφασαν δεῖν καὶ ζημιοῦν τοὺς μὴ ταῦτα ποιοῦντας, ἢ ἐκεῖνον αἱρεῖσθαι. τί δεῖ τὰ πολλὰ λέγειν; ᾑρέθη γὰρ ἐκ τούτων ἡγεμών. καὶ μετὰ ταῦτ' εὐθέως δύναμιν συλλέξας καὶ παρελθὼν ὡς ἐπὶ τὴν Κιρραίαν, ἐρρῶσθαι φράσας πολλὰ Κιρραίοις καὶ Λοκροῖς, τὴν Ἐλάτειαν καταλαμβάνει. εἰ μὲν* 153 *οὖν μὴ μετέγνωσαν εὐθέως, ὡς τοῦτ' εἶδον, οἱ Θηβαῖοι καὶ μεθ' ἡμῶν ἐγένοντο, ὥσπερ χειμάρρους ἂν ἅπαν τοῦτο τὸ πρᾶγμα εἰς τὴν πόλιν εἰσέπεσεν· νῦν δὲ τό γ' ἐξαίφνης ἐπέσχον αὐτὸν ἐκεῖνοι, μάλιστα μὲν ὦ ἄνδρες Ἀθηναῖοι θεῶν τινὸς εὐνοίᾳ πρὸς ὑμᾶς, εἶτα μέντοι, καὶ ὅσον καθ' ἕνα ἄνδρα, καὶ δι' ἐμέ. Δὸς δέ μοι τὰ δόγματα ταῦτα καὶ τοὺς χρόνους ἐν οἷς ἕκαστα πέπρακται, ἵν' εἰδῆτε ἡλίκα πράγματα ἡ μιαρὰ κεφαλὴ ταράξασα αὕτη δίκην οὐκ ἔδωκεν. λέγε* 154 *μοι τὰ δόγματα.*

ΔΟΓΜΑΤΑ ΑΜΦΙΚΤΥΟΝΩΝ. [Ἐπὶ ἱερέως Κλειναγόρου, ἐαρινῆς Πυλαίας, ἔδοξε τοῖς πυλαγόροις καὶ τοῖς συνέδροις τῶν Ἀμφικτυόνων καὶ τῷ κοινῷ τῶν Ἀμφικτυόνων, ἐπειδὴ Ἀμφισσεῖς ἐπιβαίνουσιν ἐπὶ τὴν ἱερὰν χώραν καὶ

Ch. 152. *εἰσφέρειν* "to pay a war-tax" which was upon property (*οὐσία*).——*ἐρρῶσθαι φράσας πολλὰ* "bidding a long farewell to the Cirrhæans," *i. e.* having nothing more to do with them. Cf. Mid. 48. Fals. Leg. 278, *ἐρρῶσθαι φράσας πολλὰ τῷ σόφῳ Σοφοκλεῖ.* Cic. de Div. "Ego verò multam salutem et foro dico et Curiæ."

Ch. 153. *νῦν δὲ....ἐκεῖνοι* "but as it was, they held him in check, at least so far as to prevent any sudden operations."——*τό γ' ἐξαίφνης* "at least for the instant."——*εἶτα = μετὰ τοὺς θεούς.*

σπείρουσι καὶ βοσκήμασι κατανέμουσιν, ἐπελθεῖν τοὺς πυλαγόρους καὶ τοὺς συνέδρους, καὶ στήλαις διαλαβεῖν τοὺς ὅρους, καὶ ἀπειπεῖν τοῖς Ἀμφισσεῦσι τοῦ λοιποῦ μὴ ἐπιβαίνειν.

155 ΕΤΕΡΟΝ ΔΟΓΜΑ. *Ἐπὶ ἱερέως Κλειναγόρου, ἐαρινῆς Πυλαίας, ἔδοξε τοῖς πυλαγόροις καὶ τοῖς συνέδροις τῶν Ἀμφικτυόνων καὶ τῷ κοινῷ τῶν Ἀμφικτυόνων, ἐπειδὴ οἱ ἐξ Ἀμφίσσης τὴν ἱερὰν χώραν κατανειμάμενοι γεωργοῦσι καὶ βοσκήματα νέμουσι, καὶ κωλυόμενοι τοῦτο ποιεῖν, ἐν τοῖς ὅπλοις παραγενόμενοι, τὸ κοινὸν τῶν Ἑλλήνων συνέδριον κεκωλύκασι μετὰ βίας, τινὰς δὲ καὶ τετραυματίκασιν, τὸν στρατηγὸν τὸν ᾑρημένον τῶν Ἀμφικτυόνων Κόττυφον τὸν Ἀρκάδα πρεσβεῦσαι πρὸς Φίλιππον τὸν Μακεδόνα, καὶ ἀξιοῦν ἵνα βοηθήσῃ τῷ τε Ἀπόλλωνι καὶ τοῖς Ἀμφικτύοσιν, ὅπως μὴ περιίδῃ ὑπὸ τῶν ἀσεβῶν Ἀμφισσέων τὸν θεὸν πλημμελούμενον· καὶ διότι αὐτὸν στρατηγὸν αὐτοκράτορα αἱροῦνται οἱ Ἕλληνες οἱ μετέχοντες τοῦ συνεδρίου τῶν Ἀμφικτυόνων.*]

Λέγε δὴ καὶ τοὺς χρόνους ἐν οἷς ταῦτ' ἐγίγνετο· εἰσὶ γὰρ καθ' οὓς ἐπυλαγόρησεν οὗτος. λέγε.

ΧΡΟΝΟΙ. [*Ἄρχων Μνησιθείδης, μηνὸς ἀνθεστηριῶνος ἕκτῃ ἐπὶ δεκάτῃ.*]

156 *Δὸς δὴ τὴν ἐπιστολὴν ἥν, ὡς οὐχ ὑπήκουσαν οἱ Θηβαῖοι, πέμπει πρὸς τοὺς ἐν Πελοποννήσῳ συμμάχους ὁ Φίλιππος, ἵν' εἰδῆτε καὶ ἐκ ταύτης*

Ch. 154. *τοῦ λοιποῦ* "on any future occasion." This phrase is always used in negative sentences, and contains the idea of "iteration." *τὸ λοιπὸν* in affirmative propositions, with the idea of "duration," signifies "*during* all future time."

Ch. 155. *κατανειμάμενοι* "having divided amongst themselves." The decrees were in the autumn (*τῇ μετοπωρινῇ Πυλαίᾳ*, ch. 151), which finally constituted Philip Amphictyonic commander. His letter was therefore written in the same month (Boedromion) in which he was elected, and not, as some suppose, reading *Ἑκατομβαιῶνος*, inf. 157, after the capture of Elatæa.

σαφῶς ὅτι τὴν μὲν ἀληθῆ πρόφασιν τῶν πραγμάτων, τὸ ταῦτ' ἐπὶ τὴν Ἑλλάδα καὶ τοὺς Θηβαίους καὶ ὑμᾶς πράττειν, ἀπεκρύπτετο, κοινὰ δὲ καὶ τοῖς Ἀμφικτύοσι δόξαντα ποιεῖν προσεποιεῖτο· ὁ δὲ τὰς ἀφορμὰς ταύτας καὶ τὰς προφάσεις αὐτῷ παρασχὼν οὗτος ἦν. λέγε.

ΕΠΙΣΤΟΛΗ. [Βασιλεὺς Μακεδόνων Φίλιππος 157
Πελοποννησίων τῶν ἐν τῇ συμμαχίᾳ τοῖς δημιουργοῖς καὶ τοῖς συνέδροις καὶ τοῖς ἄλλοις συμμάχοις πᾶσι χαίρειν. ἐπειδὴ Λοκροὶ οἱ καλούμενοι Ὀζόλαι, κατοικοῦντες ἐν Ἀμφίσσῃ, πλημμελοῦσιν εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος τοῦ ἐν Δελφοῖς καὶ τὴν ἱερὰν χώραν ἐρχόμενοι μεθ' ὅπλων λεηλατοῦσι, βούλομαι τῷ θεῷ μεθ' ὑμῶν βοηθεῖν καὶ ἀμύνασθαι τοὺς παραβαίνοντάς τι τῶν ἐν ἀνθρώποις εὐσεβῶν· ὥστε συναντᾶτε μετὰ τῶν ὅπλων εἰς τὴν Φωκίδα, ἔχοντες ἐπισιτισμὸν ἡμερῶν τεσσαράκοντα, τοῦ ἐνεστῶτος μηνὸς λῴου, ὡς ἡμεῖς ἄγομεν, ὡς δὲ Ἀθηναῖοι, βοηδρομιῶνος, ὡς δὲ Κορίνθιοι, πανέμου. τοῖς δὲ μὴ συναντήσασι πανδημεὶ χρησόμεθα, τοῖς δὲ συμβούλοις ἡμῖν κειμένοις ἐπιζημίοις. εὐτυχεῖτε.]

Ch. 156. *πρόφασιν.* The twofold signification of this word is worth bearing in mind, and is well illustrated in this chapter. It first means "the real reason" (*τὴν μὲν ἀληθῆ πρόφασιν*), we may say in a good sense, and immediately afterwards "the false reasons" or pretexts, *τὰς ἀφορμὰς καὶ προφάσεις.*

Ch. 157. *εὐσεβῶν* "held sacred, reverenced." This passive sense of *εὐσεβής*, applied to a thing, is unusual. We have *εὐσεβὴς ψῆφος* above, but that means rather "a religious vote," a vote consistent with religion and the oaths taken. In Eur. Elect. 1272, we find *εὐσεβὲς χρηστήριον*, in the pass. sense.——*ἐνεστῶτος*, as we say "on the first *instant*." The words *τοῖς δὲ συμβούλοις ἡμιν κειμένοις* are unintelligible as they stand, and it seems best to expunge them with Schæfer. The sense will then be, "those who refuse to attend the rendezvous with all their available forces, we shall treat as liable to the penalties of war," *i. e. ὡς πολεμίοις.* This threat is of course levelled against the Thebans.

158 Ὁρᾶθ' ὅτι φεύγει τὰς ἰδίας προφάσεις, εἰς δὲ τὰς Ἀμφικτυονικὰς καταφεύγει. τίς οὖν ὁ ταῦτα συμπαρασκευάσας αὐτῷ; τίς ὁ τὰς προφάσεις ταύτας ἐνδούς; τίς ὁ τῶν κακῶν τῶν γεγενημένων μάλιστα αἴτιος; οὐχ οὗτος; μὴ τοίνυν λέγετε, ὦ ἄνδρες Ἀθηναῖοι, περιιόντες ὡς ὑφ' ἑνὸς τοιαῦτα πέπονθεν ἡ Ἑλλὰς ἀνθρώπου. οὐχ ὑφ' ἑνός, ἀλλ' ὑπὸ πολλῶν καὶ πονηρῶν παρ' ἑκά-
159 στοις, ὦ γῆ καὶ θεοί· ὧν εἷς οὑτοσί, ὅν, εἰ μηδὲν εὐλαβηθέντα τἀληθὲς εἰπεῖν δέοι, οὐκ ἂν ὀκνήσαιμι ἔγωγε κοινὸν ἀλιτήριον τῶν μετὰ ταῦτα ἀπολωλότων ἁπάντων εἰπεῖν, ἀνθρώπων τόπων πόλεων· ὁ γὰρ τὸ σπέρμα παρασχών, οὗτος τῶν φύντων κακῶν αἴτιος. ὃν ὅπως ποτὲ οὐκ εὐθὺς ἰδόντες ἀπεστράφητε, θαυμάζω· πλὴν πολύ τι σκότος, ὡς ἔοικεν, ἐστὶ παρ' ὑμῖν πρὸ τῆς ἀληθείας.

160 Συμβέβηκε τοίνυν μοι τῶν κατὰ τῆς πατρίδος τούτῳ πεπραγμένων ἁψαμένῳ εἰς ἃ τούτοις ἐναντιούμενος αὐτὸς πεπολίτευμαι ἀφῖχθαι· ἃ πολλῶν μὲν ἕνεκ' ἂν εἰκότως ἀκούσαιτέ μου, μάλιστα δ' ὅτι αἰσχρόν ἐστιν, ὦ ἄνδρες Ἀθηναῖοι, εἰ ἐγὼ μὲν τὰ ἔργα τῶν ὑπὲρ ὑμῶν πόνων ὑπέμεινα,

Ch. 158. *μὴ λέγετε περιιόντες* "do not *go about* and say." Cf. Fals. Leg. 209, *ταῦτα γὰρ τραγῳδεῖ περιιών.*——*ὑφ' ἑνός.* scil. Philip.

Ch. 159. *οὐκ ἂν ὀκνήσαιμι....εἰπεῖν* "I should not hesitate to load with the accumulated guilt of all the subsequent ruin."——*ὃν ὅπως πότε....ἀληθείας*: Dissen thinks these words were spoken aside, but Demosthenes was not over-scrupulous about taxing the Athenians with such carelessness. See ch. 133, *τὴν ὑμετέραν ἄγνοιαν κ. τ. λ.*——*ἀπεστράφητε* "felt an instinctive abhorrence of, or aversion to."

Ch. 160—252. Statement and justification of Demosthenes' own policy.

Ch. 160. *τὰ ἔργα τῶν πόνων*, as Thucyd. I. 22, *τὰ ἔργα τῶν πραχθέντων*: *τοὺς πόνους* would have been sufficient to express

ὑμεῖς δὲ μηδὲ τοὺς λόγους αὐτῶν ἀνέξεσθε. ὁρῶν 161
γὰρ ἐγὼ Θηβαίους, σχεδὸν δὲ καὶ ὑμᾶς ὑπὸ τῶν
τὰ Φιλίππου φρονούντων καὶ διεφθαρμένων παρ'
ἑκατέροις ὃ μὲν ἦν ἀμφοτέροις φοβερὸν καὶ φυ-
λακῆς πολλῆς δεόμενον, τὸ τὸν Φίλιππον ἐᾷν
αὔξάνεσθαι, παρορῶντας καὶ οὐδὲ καθ' ἓν φυλατ-
τομένους, εἰς ἔχθραν δὲ καὶ τὸ προσκρούειν ἀλ-
λήλοις ἑτοίμως ἔχοντας, ὅπως τοῦτο μὴ γένοιτο
παρατηρῶν διετέλουν, οὐκ ἀπὸ τῆς ἐμαυτοῦ γνώ-
μης μόνον ταῦτα συμφέρειν ὑπολαμβάνων, ἀλλ' 162
εἰδὼς Ἀριστοφῶντα καὶ πάλιν Εὔβουλον πάντα
τὸν χρόνον βουλομένους πρᾶξαι ταύτην τὴν φι-
λίαν, καὶ περὶ τῶν ἄλλων πολλάκις ἀντιλέγοντας
τοῦθ' ὁμογνωμονοῦντας ἀεί. οὓς σὺ ζῶντας μέν,
ὦ κίναδος, κολακεύων παρηκολούθεις, τεθνεώτων
δ' οὐκ αἰσθάνει κατηγορῶν· ἃ γὰρ περὶ Θηβαίων
ἐπιτιμᾷς ἐμοί, ἐκείνων πολὺ μᾶλλον ἢ ἐμοῦ κα-
τηγορεῖς, τῶν πρότερον ἢ ἐγὼ ταύτην τὴν συμ-
μαχίαν δοκιμασάντων. ἀλλ' ἐκεῖσε ἐπάνειμι, ὅτι 163
τὸν ἐν Ἀμφίσσῃ πόλεμον τούτου μὲν ποιήσαντος,
συμπεραναμένων δὲ τῶν ἄλλων τῶν συνεργῶν
αὐτῷ τὴν πρὸς Θηβαίους ἔχθραν, συνέβη τὸν
Φίλιππον ἐλθεῖν ἐφ' ἡμᾶς, οὗπερ ἕνεκα τὰς πό-
λεις οὗτοι συνέκρουον, καὶ εἰ μὴ προεξανέστημεν

the sense, but *τὰ ἔργα* is put in to give a more pointed antithesis to *τοὺς λόγους*.

Ch. 161. *παρ' ἑκατέροις* "in each of the two states," Athens and Thebes.——*παρατηρῶν διετέλουν* "I was still watching (as it were, keeping guard *by the side* of the events) as I had been all along." See on ch. 57.

Ch. 162. *Ἀριστοφῶν*, see on ch. 75. Æschines (Ctes. 139) says of him, *πλεῖστον χρόνον τὴν τοῦ Βοιωτιάζειν ὑπέμεινεν αἰτίαν*. This is Aristophon the Azenian, "civis nobilissimus," who doubtless disagreed with Eubulus on many points (*ἀντιλέγοντας*), for the latter was a mere demagogue, as his law *περὶ τῶν θεωρικῶν* proves; see on ch. 118.

μικρόν, οὐδ' ἀναλαβεῖν ἂν ἠδυνήθημεν· οὕτω μέχρι πόρρω προήγαγον οὗτοι τὴν ἔχθραν. ἐν οἷς δ' ἦτε ἤδη τὰ πρὸς ἀλλήλους, τουτωνὶ τῶν ψηφισμάτων ἀκούσαντες καὶ τῶν ἀποκρίσεων εἴσεσθε. Καί μοι λέγε ταῦτα λαβών.

164 ΨΗΦΙΣΜΑΤΑ. [Ἐπὶ ἄρχοντος Ἡροπύθου, μηνὸς ἐλαφηβολιῶνος ἕκτῃ φθίνοντος, φυλῆς πρυτανευούσης Ἐρεχθηίδος, βουλῆς καὶ στρατηγῶν γνώμῃ, ἐπειδὴ Φίλιππος ἃς μὲν κατείληφε πόλεις τῶν ἀστυγειτόνων, τινὰς δὲ πορθεῖ, κεφαλαίῳ δὲ ἐπὶ τὴν Ἀττικὴν παρασκευάζεται παραγίγνεσθαι, παρ' οὐδὲν ἡγούμενος τὰς ἡμετέρας συνθήκας, καὶ τοὺς ὅρκους λύειν ἐπιβάλλεται καὶ τὴν εἰρήνην, παραβαίνων τὰς κοινὰς πίστεις, δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ πέμπειν πρὸς αὐτὸν πρέσβεις, οἵτινες αὐτῷ διαλέξονται καὶ παρακαλέσουσιν αὐτὸν μάλιστα μὲν τὴν πρὸς ἡμᾶς ὁμόνοιαν διατηρεῖν καὶ τὰς συνθήκας, εἰ δὲ μή, πρὸς τὸ βουλεύσασθαι δοῦναι χρόνον τῇ πόλει καὶ τὰς ἀνοχὰς ποιήσασθαι μέχρι τοῦ θαργηλιῶνος μηνός. ᾑρέθησαν ἐκ βουλῆς Σῖμος Ἀναγυράσιος, Εὐθύδημος Φλυάσιος, Βουλαγόρας Ἀλωπεκῆθεν.

Ch. 163. *καὶ εἰ μὴ.... ἠδυνήθημεν* "had we not arisen from our apathy a short time before, we should not have been able to recover ourselves."——*προεξανέστημεν μικρὸν* = *ἐξανέστημεν μικρὸν πρὸ τούτου.*—*ἀναλαβεῖν* (*αὑτοὺς* Dissen reads) "to recover one's strength after a shock."——*οὕτω μέχρι πόρρω*, usque adeo, for *μέχρι οὕτω πόρρω.*——*συνέκρουον*, see on ch. 19.

Ch. 164. *πορθεῖ* "oppugnat," Schæfer, who compares Diod. Sic. xv. 4, *πολιορκίαν ξυνεστήσαντο πρὸς τῇ Σαλαμῖνι καὶ τὴν πόλιν ἐπόρθουν κατὰ γῆν ἅμα καὶ κατὰ θαλάσσαν.*——*μάλιστα μέν* "if possible—first and foremost."——*εἰ δὲ μή* "failing in that."——*τὰς ἀνοχὰς ποιήσασθαι* "to protract *the* armistice." *τὰς* "already existing." *ἀνοχὴ* = *ἀναχωκή*, properly a *suspension* of hostilities, from *ἀνέχω*: so we say of the weather "it will *hold up*." Comp. the expression in Fals. Leg. 57, *ταῖς παρ' ὑμῖν ἐπανέχοντες ἐλπίσιν* "holding up (or as Mr. Shilleto translates it, 'keeping their heads above water') by their hopes with reference to you."

ΨΗΦΙΣΜΑ. Ἐπὶ ἄρχοντος Ἡροπύθου, μηνὸς 165
μουνυχιῶνος ἕνῃ καὶ νέᾳ, πολεμάρχου γνώμῃ, ἐπειδὴ Φίλιππος εἰς ἀλλοτριότητα Θηβαίους πρὸς ἡμᾶς ἐπιβάλλεται καταστῆσαι, παρεσκεύασται δὲ καὶ παντὶ τῷ στρατεύματι πρὸς τοὺς ἔγγιστα τῆς Ἀττικῆς παραγίγνεσθαι τόπους, παραβαίνων τὰς πρὸς ἡμᾶς ὑπαρχούσας αὐτῷ συνθήκας, δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ πέμψαι πρὸς αὐτὸν κήρυκα καὶ πρέσβεις, οἵτινες ἀξιώσουσι καὶ παρακαλέσουσιν αὐτὸν ποιήσασθαι τὰς ἀνοχάς, ὅπως ἐνδεχομένως ὁ δῆμος βουλεύσηται· καὶ γὰρ νῦν οὐ κέκρικε βοηθεῖν ἐν οὐδενὶ τῶν μετρίων. ᾑρέθησαν ἐκ βουλῆς Νέαρχος Σωσινόμου, Πολυκράτης Ἐπίφρονος, καὶ κῆρυξ Εὔνομος Ἀναφλύστιος ἐκ τοῦ δήμου.]

Λέγε δὴ καὶ τὰς ἀποκρίσεις. 166

ΑΠΟΚΡΙΣΕΙΣ. [ΑΘΗΝΑΙΟΙΣ. Βασιλεὺς Μακεδόνων Φίλιππος Ἀθηναίων τῇ βουλῇ καὶ τῷ δήμῳ χαίρειν. ἣν μὲν ἀπ' ἀρχῆς εἴχετε πρὸς ἡμᾶς αἵρεσιν, οὐκ ἀγνοῶ, καὶ τίνα σπουδὴν ποιεῖσθε προσκαλέσασθαι βουλόμενοι Θετταλοὺς καὶ Θηβαίους, ἔτι δὲ καὶ Βοιωτούς· βέλτιον δ' αὐτῶν φρονούντων καὶ μὴ βουλομένων ἐφ' ὑμῖν ποιήσασθαι τὴν ἑαυτῶν αἵρεσιν, ἀλλὰ κατὰ τὸ συμφέρον ἱσταμένων, νῦν ἐξ ὑποστροφῆς ἀποστείλαντες ὑμεῖς πρός με πρέσβεις καὶ κήρυκα συνθηκῶν μνημονεύετε καὶ τὰς ἀνοχὰς αἰτεῖσθε, κατ' οὐδὲν ὑφ' ἡμῶν πεπλημμελημέ-

Ch. 165. *ἐνδεχομένως* "accordingly," as well as the circumstances admit of."——*καὶ γὰρ νῦν....μετρίων* "for as matters now stand, it hath decided to send out no forces, in case of obtaining any tolerable terms" (from Philip).——*βοηθεῖν*, as Thucyd. I. 107, *ἐβοήθησαν δ' ἐπ' αὐτοὺς οἱ Ἀθηναῖοι πανδημεί*, in the simple sense of sending troops to fight; the primary meaning of the word.

Ch. 166. *ἐξ ὑποστροφῆς*, a military term, "wheeling round." *παραπέμψαντες.* Hesych, *ἀπωθοῦντες* "cum contemptu transmittentes." Dissen.

νοι. ἐγὼ μέντοι ἀκούσας τῶν πρεσβευτῶν συγκατατίθεμαι τοῖς παρακαλουμένοις καὶ ἕτοιμός εἰμι ποιεῖσθαι τὰς ἀνοχάς, ἄν περ τοὺς οὐκ ὀρθῶς συμβουλεύοντας ὑμῖν παραπέμψαντες τῆς προσηκούσης ἀτιμίας ἀξιώσητε. ἔρρωσθε.

167 ΑΠΟΚΡΙΣΙΣ ΘΗΒΑΙΟΙΣ. *Βασιλεὺς Μακεδόνων Φίλιππος Θηβαίων τῇ βουλῇ καὶ τῷ δήμῳ χαίρειν. ἐκομισάμην τὴν παρ' ὑμῶν ἐπιστολήν, δι' ἧς μοι τὴν ὁμόνοιαν καὶ τὴν εἰρήνην ἀνανεοῦσθε. πυνθάνομαι μέντοι διότι πᾶσαν ὑμῖν Ἀθηναῖοι προσφέρονται φιλοτιμίαν βουλόμενοι ὑμᾶς συγκαταίνους γενέσθαι τοῖς ὑπ' αὐτῶν παρακαλουμένοις. πρότερον μὲν οὖν ὑμῶν κατεγίγνωσκον ἐπὶ τῷ μέλλειν πείθεσθαι ταῖς ἐκείνων ἐλπίσι καὶ ἐπακολουθεῖν αὐτῶν τῇ προαιρέσει. νῦν δ' ἐπιγνοὺς ὑμᾶς τὰ πρὸς ἡμᾶς ἐζητηκότας ἔχειν εἰρήνην μᾶλλον ἢ ταῖς ἑτέρων ἐπακολουθεῖν γνώμαις, ἥσθην καὶ μᾶλλον ὑμᾶς ἐπαινῶ κατὰ πολλά, μάλιστα δ' ἐπὶ τῷ βουλεύσασθαι περὶ τούτων ἀσφαλέστερον καὶ τὰ πρὸς ἡμᾶς ἔχειν ἐν εὐνοίᾳ· ὅπερ οὐ μικρὰν ὑμῖν οἴσειν ἐλπίζω ῥοπήν, ἐάν περ ἐπὶ ταύτης μένητε τῆς προθέσεως. ἔρρωσθε.*]

168 *Οὕτω διαθεὶς ὁ Φίλιππος τὰς πόλεις πρὸς ἀλλήλας διὰ τούτων, καὶ τούτοις ἐπαρθεὶς τοῖς ψηφίσμασι καὶ ταῖς ἀποκρίσεσιν, ἧκεν ἔχων τὴν δύναμιν καὶ τὴν Ἐλάτειαν κατέλαβεν, ὡς οὐδ' ἂν εἴ τι γένοιτο ἔτι συμπνευσάντων ἂν ἡμῶν καὶ*

Ch. 167. *πᾶσαν προσφέρονται φιλοτιμίαν* "affect to offer you their most zealous service."——*ῥοπήν* = momentum "a thing which I expect will be of no slight moment to you."

Ch. 168. *ὡς οὐδ' ἂν . . . Θηβαίων* "with the impression that it was impossible under any circumstances that we should still be found acting in concert with the Thebans."——*εἴ τι γένοιτο* answers nearly to the Lat. "quicquid accidisset," and implies "if aught *untoward* should have occurred," comp. ch. 219. fin.—*συμπνευσόντων ἂν* was rightly changed by Schæfer into *συμπνευσάντων*, against Bekker and Dindorf; for though the fut. partic. with *ἂν* is admissible (see on ch. 147), yet the future of *πνέω* is

τῶν Θηβαίων. ἀλλὰ μὴν τὸν τότε συμβάντα ἐν τῇ πόλει θόρυβον ἴστε μὲν ἅπαντες, μικρὰ δ' ἀκούσατε ὅμως, αὐτὰ τἀναγκαιότατα.

Ἑσπέρα μὲν γὰρ ἦν, ἧκε δ' ἀγγέλλων τις ὡς 169
τοὺς πρυτάνεις ὡς Ἐλάτεια κατείληπται. καὶ μετὰ ταῦτα οἱ μὲν εὐθὺς ἐξαναστάντες μεταξὺ δειπνοῦντες τούς τ' ἐκ τῶν σκηνῶν τῶν κατὰ τὴν ἀγορὰν ἐξεῖργον καὶ τὰ γέρρα ἐνεπίμπρασαν, οἱ δὲ τοὺς στρατηγοὺς μετεπέμποντο καὶ τὸν σαλπιγκτὴν ἐκάλουν, καὶ θορύβου πλήρης ἦν ἡ πόλις. τῇ δ' ὑστεραίᾳ ἅμα τῇ ἡμέρᾳ οἱ μὲν πρυτάνεις τὴν βουλὴν ἐκάλουν εἰς τὸ βουλευτήριον, ὑμεῖς δ' εἰς τὴν ἐκκλησίαν ἐπορεύεσθε, καὶ πρὶν ἐκείνην χρηματίσαι καὶ προβουλεῦσαι πᾶς
ὁ δῆμος ἄνω καθῆτο. καὶ μετὰ ταῦτα ὡς ἦλθεν 170
ἡ βουλὴ καὶ ἀπήγγειλαν οἱ πρυτάνεις τὰ προσηγγελμένα ἑαυτοῖς καὶ τὸν ἥκοντα παρήγαγον κἀκεῖνος εἶπεν, ἠρώτα μὲν ὁ κῆρυξ "τίς ἀγορεύειν

always πνεύσομαι, not πνεύσω.——The force of ἔτι is "yet, in spite of all his manœuvres."

Ch. 169. This fine passage was highly admired by the ancients, see Longinus, ch. 10. Elatæa was distant 78 English miles from Athens.——κατείληπται, the perfect, because they are given as the messenger's own words.——μεταξὺ δειπνοῦντες "before they finished their evening meal," which is a proof that they took certain meals in the prytaneum.——γέρρα, booths of wicker-work, and therefore easily demolished. This fire Schæf. supposes to have been lighted for the purpose of φρυκτωρία, to summon the demes to Athens.——στρατηγοὺς μετεπέμποντο, scil. that they might convene a συγκλητὸς ἐκκλησία, which was done by sound of trumpet, hence τὸν σαλπιγκτὴν ἐκάλουν.——καὶ πρὶν....ἄνω καθῆτο "and before it (the βουλή) had proposed any subject (to the ἐκκλησία) for discussion, or given the preliminary vote for any measure, the whole people was seated in the Pnyx," which was part of Mount Lycabettus; hence ἄνω, comp. the common phrase ἀναβαίνειν εἰς τὴν ἐκκλησίαν, and Arist. Ran. 405, τοῖς ἄνω νέκροισι "the corpses in the Pnyx."

Ch. 170. τίς ἀγορεύειν βούλεται. This official summons was as it were the shibboleth of happy democracy. Æschines gives it more fully (Ctes. 4, τίς ἀγορεύειν βούλεται τῶν ὑπὲρ πεντήκοντα)

βούλεται;" παρῄει δ' οὐδείς. πολλάκις δὲ τοῦ κήρυκος ἐρωτῶντος οὐδὲν μᾶλλον ἀνίστατ' οὐδείς, ἁπάντων μὲν τῶν στρατηγῶν παρόντων, ἁπάντων δὲ τῶν ῥητόρων, καλούσης δὲ τῆς κοινῆς πατρίδος φωνῆς τὸν ἐροῦνθ' ὑπὲρ σωτηρίας· ἣν γὰρ ὁ κῆρυξ κατὰ τοὺς νόμους φωνὴν ἀφίησι, ταύτην
171 κοινὴν τῆς πατρίδος δίκαιόν ἐστιν ἡγεῖσθαι. καίτοι εἰ μὲν τοὺς σωθῆναι τὴν πόλιν βουλομένους παρελθεῖν ἔδει, πάντες ἂν ὑμεῖς καὶ οἱ ἄλλοι Ἀθηναῖοι ἀναστάντες ἐπὶ τὸ βῆμα ἐβαδίζετε· πάντες γὰρ οἶδ' ὅτι σωθῆναι αὐτὴν ἐβούλεσθε· εἰ δὲ τοὺς πλουσιωτάτους, οἱ τριακόσιοι· εἰ δὲ τοὺς ἀμφότερα ταῦτα, καὶ εὔνους τῇ πόλει καὶ πλουσίους, οἱ μετὰ ταῦτα τὰς μεγάλας ἐπιδόσεις ἐπιδόντες· καὶ γὰρ εὐνοίᾳ καὶ πλούτῳ τοῦτ' ἐποίησαν.
172 ἀλλ' ὡς ἔοικεν, ἐκεῖνος ὁ καιρὸς καὶ ἡ ἡμέρα ἐκείνη οὐ μόνον εὔνουν καὶ πλούσιον ἄνδρα ἐκάλει, ἀλλὰ καὶ παρηκολουθηκότα τοῖς πράγμασιν ἐξ ἀρχῆς, καὶ συλλελογισμένον ὀρθῶς τίνος ἕνεκα ταῦτ' ἔπραττεν ὁ Φίλιππος καὶ τί βουλόμενος· ὁ γὰρ μὴ ταῦτ' εἰδὼς μηδ' ἐξητακὼς πόρρωθεν, οὔτ' εἰ εὔνους ἦν οὔτ' εἰ πλούσιος, οὐδὲν μᾶλλον ἤμελλεν ὅ τι χρὴ ποιεῖν εἴσεσθαι οὐδ' ὑμῖν ἕξειν
173 συμβουλεύειν. ἐφάνην τοίνυν οὗτος ἐν ἐκείνῃ τῇ

ἔτη γεγονότων, καὶ πάλιν ἐν μέρει τῶν ἄλλων Ἀθηναίων. See Arist. Acharn. 45.

Ch. 171. ἔδει "it was intended," scil. by the herald's summons.——ὑμεῖς "you judges."——οἱ τριακόσιοι, the ἡγέμονες τῶν ξυμμοριῶν, according to the division of Nausinicus, B. C. 377.

Ch. 172. παρηκολουθηκότα τοῖς πράγμασι "who had watched the course of the events," literally "followed alongside of them." See παρατηρῶν διετέλουν, ch. 161. Fals. Leg. p. 423. Timocr. p. 703.——πόρρωθεν "for a long time past." Brem. reads ἐπιμελῶς with Bekker, &c., after πόρρωθεν.——ἤμελλεν "was likely."

Ch. 173. ἐφάνην οὗτος "such a one I was clearly shewn to

ἡμέρᾳ ἐγώ, καὶ παρελθὼν εἶπον εἰς ὑμᾶς, ἅ μου
δυοῖν ἕνεκ' ἀκούσατε προσσχόντες τὸν νοῦν, ἑνὸς
μέν, ἵν' εἰδῆτε ὅτι μόνος τῶν λεγόντων καὶ πολι-
τευομένων ἐγὼ τὴν τῆς εὐνοίας τάξιν ἐν τοῖς δει-
νοῖς οὐκ ἔλιπον, ἀλλὰ καὶ λέγων καὶ γράφων
ἐξηταζόμην τὰ δέονθ' ὑπὲρ ὑμῶν ἐν αὐτοῖς τοῖς
φοβεροῖς, ἑτέρου δέ, ὅτι μικρὸν ἀναλώσαντες χρό-
νον πολλῷ πρὸς τὰ λοιπὰ τῆς πάσης πολιτείας
ἔσεσθ' ἐμπειρότεροι. εἶπον τοίνυν ὅτι "τοὺς μὲν 174
ὡς ὑπαρχόντων Θηβαίων Φιλίππῳ λίαν θορυβου-
μένους ἀγνοεῖν τὰ παρόντα πράγμαθ' ἡγοῦμαι·
εὖ γὰρ οἶδ' ὅτι, εἰ τοῦθ' οὕτως ἐτύγχανεν ἔχον,
οὐκ ἂν αὐτὸν ἠκούομεν ἐν Ἐλατείᾳ ὄντα, ἀλλ'
ἐπὶ τοῖς ἡμετέροις ὁρίοις. ὅτι μέντοι ἵν' ἕτοιμα
ποιήσηται τὰ ἐν Θήβαις ἥκει, σαφῶς ἐπίσταμαι.
ὡς δ' ἔχει" ἔφην "ταῦτα, ἀκούσατέ μου. ἐκεῖνος 175
ὅσους ἢ πεῖσαι χρήμασι Θηβαίων ἢ ἐξαπατῆσαι
ἐνῆν, ἅπαντας εὐτρέπισται, τοὺς δ' ἀπ' ἀρχῆς ἀν-
θεστηκότας αὐτῷ καὶ νῦν ἐναντιουμένους οὐδαμῶς
πεῖσαι δύναται. τί οὖν βούλεται, καὶ τίνος ἕνεκα
τὴν Ἐλάτειαν κατείληφεν; πλησίον δύναμιν δεί-
ξας καὶ παραστήσας τὰ ὅπλα τοὺς μὲν ἑαυτοῦ
φίλους ἐπᾶραι καὶ θρασεῖς ποιῆσαι, τοὺς δ' ἐναν-

be"; or perhaps ἐφάνην may be intended to convey the sense of "appearing as a guardian angel," which it frequently does: "I came to preserve you in the hour of need."——τὰ δέοντα, governed by λέγων καὶ γράφων.——ἐξηταζόμην "I was found," prop. after examination: cf. ἐξητάσαι, ch. 197.——πρὸς τὰ λοιπὰ ....ἐμπειρότεροι "for (or during) the rest of my speech you will be better able to comprehend my whole political life."

Ch. 174. ὡς ὑπαρχόντων....Φιλίππῳ "as if Philip already had the Thebans on his side."

Ch. 175. εὐτρέπισται "sibi conciliavit," Diss.——ἀνθεστηκότας....ἐναντιουμένους "who from the first withstood his projects, and are now his avowed enemies."——παραστήσας τὰ ὅπλα "when he has stationed his troops close at hand." Cf. ch. 87, μηχανήματ' ἐπιστήσας.

τιουμένους καταπλῆξαι, ἵν' ἢ συγχωρήσωσι φοβη-
176 *θέντες ἃ νῦν οὐκ ἐθέλουσιν, ἢ βιασθῶσιν. εἰ μὲν*
τοίνυν προαιρησόμεθ' ἡμεῖς" ἔφην "ἐν τῷ πα-
ρόντι, εἴ τι δύσκολον πέπρακται Θηβαίοις πρὸς
ἡμᾶς, τούτου μεμνῆσθαι καὶ ἀπιστεῖν αὐτοῖς ὡς
ἐν τῇ τῶν ἐχθρῶν οὖσι μερίδι, πρῶτον μὲν ἃ ἂν
εὔξαιτο Φίλιππος ποιήσομεν, εἶτα φοβοῦμαι μὴ
προσδεξαμένων τῶν νῦν ἀνθεστηκότων αὐτῷ καὶ
μιᾷ γνώμῃ πάντων φιλιππισάντων εἰς τὴν Ἀττι-
κὴν ἔλθωσιν ἀμφότεροι. ἂν μέντοι πεισθῆτ' ἐμοὶ
καὶ πρὸς τῷ σκοπεῖν ἀλλὰ μὴ φιλονεικεῖν περὶ
ὧν ἂν λέγω γένησθε, οἶμαι καὶ τὰ δέοντα λέγειν
δόξειν καὶ τὸν ἐφεστηκότα κίνδυνον τῇ πόλει δια-
177 *λύσειν. τί οὖν φημι δεῖν; πρῶτον μὲν τὸν*
παρόντα ἐπανεῖναι φόβον, εἶτα μεταθέσθαι καὶ
φοβεῖσθαι πάντας ὑπὲρ Θηβαίων· πολὺ γὰρ τῶν
δεινῶν εἰσιν ἡμῶν ἐγγυτέρω, καὶ προτέροις αὐ-
τοῖς ἐστιν ὁ κίνδυνος· ἔπειτ' ἐξελθόντας Ἐλευ-
σῖνάδε τοὺς ἐν ἡλικίᾳ καὶ τοὺς ἱππέας δεῖξαι
πᾶσιν ὑμᾶς αὐτοὺς ἐν τοῖς ὅπλοις ὄντας, ἵνα
τοῖς ἐν Θήβαις φρονοῦσι τὰ ὑμέτερα ἐξ ἴσου
γένηται τὸ παρρησιάζεσθαι περὶ τῶν δικαίων,
ἰδοῦσιν ὅτι, ὥσπερ τοῖς πωλοῦσι Φιλίππῳ τὴν
πατρίδα πάρεσθ' ἡ βοηθήσουσα δύναμις ἐν Ἐλα-

Ch. 176. *προσδεξαμένων* "having received him in addition," to those who were before inclined to do so.

Ch. 177. *μεταθέσθαι.* Not *τὸν φόβον*, but as Schæfer says "absolutè positum," to turn our attention to other objects."—*πολὺ ἐγγυτέρω.* Elatæa, however, was 43 miles distant from Thebes.——*ἐξ ἴσου*, the full force of this elliptical expression is "on equal terms with" those, who *φρονοῦντες τὰ Φιλίππου, παρρησιάζονται περὶ τῶν ἀδίκων.*——*ἐὰν τις....ἴῃ* "provided *he* comes against them. The indefinite *τις* is frequently used for the definite pronouns *ἐγώ, σύ, ἐκεῖνος*, &c. So Ajax in Soph. says, *ἀλλ' ἄρκτεον τὸ πρᾶγμα σὺν τάχει τίνι* "the deed must be accomplished with speed to *some one*," *i. e.* to myself.

τείᾳ, οὕτω τοῖς ὑπὲρ τῆς ἐλευθερίας ἀγωνίζεσθαι
βουλομένοις ὑπάρχεθ᾽ ὑμεῖς ἕτοιμοι καὶ βοηθήσετ᾽,
ἐάν τις ἐπ᾽ αὐτοὺς ἴῃ. μετὰ ταῦτα χειροτονῆσαι 178
κελεύω δέκα πρέσβεις, καὶ ποιῆσαι τούτους κυρί-
ους μετὰ τῶν στρατηγῶν καὶ τοῦ πότε δεῖ βα-
δίζειν ἐκεῖσε καὶ τῆς ἐξόδου. ἐπειδὰν δ᾽ ἔλθωσιν
οἱ πρέσβεις εἰς Θήβας, πῶς χρήσασθαι τῷ πράγ-
ματι παραινῶ; τούτῳ πάνυ μοι προσέχετε τὸν
νοῦν. μὴ δεῖσθαι Θηβαίων μηδέν (αἰσχρὸς γὰρ
ὁ καιρός) ἀλλ᾽ ἐπαγγέλλεσθαι βοηθήσειν, ἐὰν κε-
λεύωσιν, ὡς ἐκείνων ὄντων ἐν τοῖς ἐσχάτοις, ἡμῶν
δὲ ἄμεινον ἢ ᾽κεῖνοι προορωμένων, ἵν᾽ ἐὰν μὲν
δέξωνται ταῦτα καὶ πεισθῶσιν ἡμῖν, καὶ ἃ βου-
λόμεθα ὦμεν διῳκημένοι καὶ μετὰ προσχήματος
ἀξίου τῆς πόλεως ταῦτα πράξωμεν, ἐὰν δ᾽ ἄρα
μὴ συμβῇ κατατυχεῖν, ἐκεῖνοι μὲν ἑαυτοῖς ἐγκα-
λῶσιν, ἄν τι νῦν ἐξαμαρτάνωσιν, ἡμῖν δὲ μηδὲν
αἰσχρὸν μηδὲ ταπεινὸν ᾖ πεπραγμένον." Ταῦτα 179
καὶ παραπλήσια τούτοις εἰπὼν κατέβην. συνε-
παινεσάντων δὲ πάντων καὶ οὐδενὸς εἰπόντος
ἐναντίον οὐδὲν οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα
δέ, οὐδ᾽ ἔγραψα μέν, οὐκ ἐπρέσβευσα δέ, οὐδ᾽
ἐπρέσβευσα μέν, οὐκ ἔπεισα δὲ Θηβαίους· ἀλλ᾽
ἀπὸ τῆς ἀρχῆς ἄχρι τῆς τελευτῆς διεξῆλθον, καὶ

Ch. 178. *καὶ ποιῆσαι....ἐξόδου* "to give them full authority to decide, along with the Strategi; both when they (the ambassadors) should proceed to Philip's head-quarters, and when the expedition should leave Attica."——*χρήσασθαι*, see on ch. 95.—*μὴ δεῖσθαι....καίρος* "to require nothing of the Thebans, for that would be shameful at the present crisis."——*προσχήματος = προφάσεως* "a pretext," scil. of acting disinterestedly.——*κατατυχεῖν*, see on *καταπραχθῆναι*, ch. 86.

Ch. 179. *οὐκ εἶπον....ἔγραψα δέ.* Translate this instance of the figure "Sorites" thus: "I did not propose these measures, *and then* not draw up the formal resolution of them," &c. Dissen gives many references to illustrate this figure.

ἔδωκ' ἐμαυτὸν ὑμῖν ἁπλῶς εἰς τοὺς περιεστηκότας τῇ πόλει κινδύνους. Καί μοι φέρε τὸ ψήφισμα τὸ τότε γενόμενον.

180 Καίτοι τίνα βούλει σέ, Αἰσχίνη, καὶ τίνα ἐμαυτὸν ἐκείνην τὴν ἡμέραν εἶναι θῶ; βούλει ἐμαυτὸν μέν, ὃν ἂν σὺ λοιδορούμενος καὶ διασύρων καλέσαις, Βάτταλον, σὲ δὲ μηδ' ἥρωα τὸν τυχόντα ἀλλὰ τούτων τινὰ τῶν ἀπὸ τῆς σκηνῆς, Κρεσφόντην ἢ Κρέοντα ἢ ὃν ἐν Κολλυτῷ ποτε Οἰνόμαον κακῶς ἐπέτριψας; τότε τοίνυν κατ' ἐκεῖνον τὸν καιρὸν ὁ Παιανιεὺς ἐγὼ Βάτταλος Οἰνομάου τοῦ Κοθωκίδου σοῦ πλείονος ἄξιος ὢν ἐφάνην τῇ πατρίδι. σὺ μέν γε οὐδὲν οὐδαμοῦ χρήσιμος ἦσθα·

Ch. 180. Βάτταλον. Some take this as = μαλακός. But it is probably a nickname akin to the word βατταρίζω "to stammer," a defect which Demosthenes laboured under when a young man. βατταρίζω is usually derived from Battus, a stuttering king of Cyrene, mentioned by Herod. IV. 155. Yet the word looks more as if it had been coined to express the sound (ὀνοματοποιοῦν). The interpretation of μαλακός, however, seems to be confirmed by a passage in Æsch. Fals. Leg. p. 273, ἐν παισὶ μὲν γὰρ ὢν ἐκλήθη δι' αἰσχρουργίαν ἢ κιναιδίαν Βάτταλος.——Κρεσφόντην, a Heraclid, king of Messenia, who was slain by Polyphontes. The principal character in this play was Merope, wife of Cresphontes, who at his death was compelled to marry the murderer. Æschines could only have come forward as the shade of Cresphontes (as Polydorus in the Hecuba), for the plot turns upon events which happened after the murder.——Κρέοντα. Mr. Donaldson in his preface to Soph. Antig. remarks that Creon would properly be the part of the Deuteragonistes: the first actor would take the two parts of Antigone and Hæmon, the second Creon, the third Ismene and the subordinate characters. Demosthenes was not likely to be particularly accurate in such a matter.——Οἰνόμαον. Some lost play of Sophocles. Œnomaus was king of Pisa, and father of Hippodamia. We observe that Æschines being τριταγωνίστης, had to take these heavy parts of the kings in all the plays. Cf. Fals. Leg. 275: ἐξαίρετόν ἐστιν ὥσπερ γέρας τοῖς τριταγωνισταῖς τὸ τοὺς τυράννους εἰσιέναι "it is a kind of privilege of Tritagonistæ to come on the stage as the kings."——ἐπέτριψας "you spoilt, murdered." Cf. ἐλυμαίνου, ch. 267; Arist. Acharn. 1022, (Δικαιοπ.) τί οὖν ἔπαθες (Γεωργ.) ἐπετρίβην (interii), ἀπολέσας τὼ βοέ, and the common sense of ἐπιτριβείης "pereas."

ἐγὼ δὲ πάντα, ὅσα προσῆκε τὸν ἀγαθὸν πολίτην, ἔπραττον. Λέγε τὸ ψήφισμά μοι.

ΨΗΦΙΣΜΑ [ΔΗΜΟΣΘΕΝΟΥΣ. Ἐπὶ ἄρχοντος 181
Ναυσικλέους, φυλῆς πρυτανευούσης Αἰαντίδος, σκιροφοριῶνος ἕκτῃ ἐπὶ δέκα, Δημοσθένης Δημοσθένους Παιανιεὺς εἶπεν, ἐπειδὴ Φίλιππος ὁ Μακεδόνων βασιλεὺς ἔν τε τῷ παρεληλυθότι χρόνῳ παραβαίνων φαίνεται τὰς γεγενημένας αὐτῷ συνθήκας πρὸς τὸν Ἀθηναίων δῆμον περὶ τῆς εἰρήνης, ὑπεριδὼν τοὺς ὅρκους καὶ τὰ παρὰ πᾶσι τοῖς Ἕλλησι νομιζόμενα εἶναι δίκαια, καὶ πόλεις παραιρεῖται οὐδὲν αὐτῷ προσηκούσας, τινὰς δὲ καὶ Ἀθηναίων οὔσας δοριαλώτους πεποίηκεν οὐδὲν προαδικηθεὶς ὑπὸ τοῦ δημου τοῦ Ἀθηναίων, ἔν τε τῷ παρόντι ἐπὶ πολὺ προάγει
τῇ τε βίᾳ καὶ τῇ ὠμότητι· καὶ γὰρ Ἑλληνίδας 182
πόλεις ἃς μὲν ἐμφρούρους ποιεῖ καὶ τὰς πολιτείας καταλύει, τινὰς δὲ καὶ ἐξανδραποδιζόμενος κατασκάπτει, εἰς ἐνίας δὲ καὶ ἀντὶ Ἑλλήνων βαρβάρους κατοικίζει ἐπὶ τὰ ἱερὰ καὶ τοὺς τάφους ἐπάγων, οὐδὲν ἀλλότριον ποιῶν οὔτε τῆς ἑαυτοῦ πατρίδος οὔτε τοῦ τρόπου, καὶ τῇ νῦν αὐτῷ παρούσῃ τύχῃ κατακόρως χρώμενος, ἐπιλελησμένος ἑαυτοῦ ὅτι ἐκ μικροῦ καὶ τοῦ τυ-
χόντος γέγονεν ἀνελπίστως μέγας. καὶ ἕως μὲν 183
πόλεις ἑώρα παραιρούμενον αὐτὸν βαρβάρους καὶ ἰδίας, ὑπελάμβανεν ἔλαττον εἶναι ὁ δῆμος ὁ Ἀθηναίων τὸ εἰς αὐτὸν πλημμελεῖσθαι· νῦν δὲ ὁρῶν Ἑλληνίδας πόλεις τὰς μὲν ὑβριζομένας

Ch. 181. Æschines sneers at the length of this Ψήφισμα, Ctes. 100, calling it μακρότερον τῆς Ἰλιάδος. Cf. Arist. Nub. 1015.

Ch. 182. κατακόρως. (1) ad satietatem; (2) ultra modum, as here.

Ch. 183. ἰδίας. Schæfer is probably right in supposing this word to mean "belonging to themselves alone," = ἑαυτῶν: it has also been taken as = αὐτονόμους, not dependent on any Greek state.——ὑπελάμβανεν . . . .πλημμελεῖσθαι "the Athenian people conceived that injuries done against themselves individually were of no such vital consequence."

τὰς δὲ ἀναστάτους γιγνομένας, δεινὸν ἡγεῖται εἶναι καὶ ἀνάξιον τῆς τῶν προγόνων δόξης τὸ
184 περιορᾶν τοὺς Ἕλληνας καταδουλουμένους· διὸ δέδοκται τῇ βουλῇ καὶ τῷ δήμῳ τῷ Ἀθηναίων, εὐξαμένους καὶ θύσαντας τοῖς θεοῖς καὶ ἥρωσι τοῖς κατέχουσι τὴν πόλιν ταὶ τὴν χώραν τὴν Ἀθηναίων, καὶ ἐνθυμηθέντας τῆς τῶν προγόνων ἀρετῆς, διότι περὶ πλείονος ἐποιοῦντο τὴν τῶν Ἑλλήνων ἐλευθερίαν διατηρεῖν ἢ τὴν ἰδίαν πατρίδα, διακοσίας ναῦς καθέλκειν εἰς τὴν θάλατταν καὶ τὸν ναύαρχον ἀναπλεῖν ἐντὸς Πυλῶν, καὶ τὸν στρατηγὸν καὶ τὸν ἵππαρχον τὰς πεζὰς καὶ τὰς ἱππικὰς δυνάμεις Ἐλευσῖνάδε ἐξάγειν, πέμψαι δὲ καὶ πρέσβεις πρὸς τοὺς ἄλλους Ἕλληνας, πρῶτον δὲ πάντων πρὸς Θηβαίους
185 διὰ τὸ ἐγγυτάτω εἶναι τὸν Φίλιππον τῆς ἐκείνων χώρας, παρακαλεῖν δὲ αὐτοὺς μηδὲν καταπλαγέντας τὸν Φίλιππον ἀντέχεσθαι τῆς ἑαυτῶν καὶ τῆς τῶν ἄλλων Ἑλλήνων ἐλευθερίας, καὶ ὅτι ὁ Ἀθηναίων δῆμος, οὐδὲν μνησικακῶν εἴ τι πρότερον γέγονεν ἀλλότριον ταῖς πόλεσι πρὸς ἀλλήλας, βοηθήσει καὶ δυνάμεσι καὶ χρήμασι καὶ βέλεσι καὶ ὅπλοις, εἰδὼς ὅτι αὐτοῖς μὲν πρὸς ἀλλήλους διαμφισβητεῖν περὶ τῆς ἡγεμονίας οὖσιν Ἕλλησι καλόν, ὑπὸ δὲ ἀλλοφύλου ἀνθρώπου ἄρχεσθαι καὶ τῆς ἡγεμονίας ἀποστερεῖσθαι ἀνάξιον εἶναι καὶ τῆς τῶν Ἑλλήνων δόξης καὶ τῆς τῶν προγόνων ἀρετῆς.
186 ἔτι δὲ οὐδὲ ἀλλότριον ἡγεῖται εἶναι ὁ Ἀθηναίων δῆμος τὸν Θηβαίων δῆμον οὔτε τῇ συγγενείᾳ οὔτε τῷ ὁμοφύλῳ. ἀναμιμνήσκεται δὲ καὶ τὰς τῶν προγόνων τῶν ἑαυτοῦ εἰς τοὺς Θηβαίων προγόνους εὐεργεσίας· καὶ γὰρ τοὺς

Ch. 185. *ἀλλοφύλου*. The Macedonians derived their origin from some Pelasgians and Illyrians who had formerly settled in Œmathia. Their royal family claimed descent from the Temenidæ, who were Heraclid kings of Argos. Philip, therefore, was not strictly speaking *ἀλλόφυλος*, nor the Macedonians *βάρβαροι*.

Ἡρακλέους παῖδας ἀποστερουμένους ὑπὸ Πελοποννησίων τῆς πατρῴας ἀρχῆς κατήγαγον, τοῖς ὅπλοις κρατήσαντες τοὺς ἀντιβαίνειν πειρωμένους τοῖς Ἡρακλέους ἐκγόνοις, καὶ τὸν Οἰδίπουν καὶ τοὺς μετ' ἐκείνου ἐκπεσόντας ὑπεδεξάμεθα, καὶ ἕτερα πολλὰ ἡμῖν ὑπάρχει φιλάνθρωπα καὶ ἔνδοξα πρὸς Θηβαίους· διόπερ οὐδὲ νῦν ἀπο- 187
στήσεται ὁ Ἀθηναίων δῆμος τῶν Θηβαίοις τε καὶ τοῖς ἄλλοις Ἕλλησι συμφερόντων. συνθέσθαι δὲ πρὸς αὐτοὺς καὶ συμμαχίαν καὶ ἐπιγαμίαν ποιήσασθαι καὶ ὅρκους δοῦναι καὶ λαβεῖν. πρέσβεις Δημοσθένης Δημοσθένους Παιανιεύς, Ὑπερείδης Κλεάνδρου Σφήττιος, Μνησιθείδης Ἀντιφάνους Φρεάρριος, Δημοκράτης Σωφίλου Φλυεύς, Κάλλαισχρος Διοτίμου Κοθωκίδης.]

Αὕτη τῶν περὶ Θήβας ἐγίγνετο πραγμάτων 188
ἀρχὴ καὶ κατάστασις πρώτη, τὰ πρὸ τούτων εἰς ἔχθραν καὶ μῖσος καὶ ἀπιστίαν τῶν πόλεων ὑπηγμένων ὑπὸ τούτων. τοῦτο τὸ ψήφισμα τὸν τότε τῇ πόλει περιστάντα κίνδυνον παρελθεῖν ἐποίησεν ὥσπερ νέφος. ἦν μὲν τοίνυν τοῦ δικαίου πολίτου τότε δεῖξαι πᾶσιν, εἴ τι τούτων εἶχεν ἄμεινον, μὴ νῦν ἐπιτιμᾶν. ὁ γὰρ σύμβουλος καὶ ὁ συκο- 189
φάντης, οὐδὲ τῶν ἄλλων οὐδὲν ἐοικότες, ἐν τούτῳ πλεῖστον ἀλλήλων διαφέρουσιν· ὁ μέν γε πρὸ τῶν πραγμάτων γνώμην ἀποφαίνεται, καὶ δίδωσιν αὑτὸν ὑπεύθυνον τοῖς πεισθεῖσι, τῇ τύχῃ, τῷ

Ch. 186. *Ἡρακλέους παῖδας*, expelled from the Peloponnese by Eurystheus.

Ch. 188. *αὕτη....κατάστασις πρώτη* "such was the commencement and first establishment of our friendly relations with Thebes." *ἀρχὴ* denotes the way in which they began, *πρώτη κατάστασις*, that they had never existed before that time.

Ch. 189. *καὶ δίδωσιν....τῷ βουλομένῳ* "makes himself responsible to any one who desires it for the sincerity of his advice (*τοῖς πεισθεῖσι*) and for the advantage he has taken of fortune

*καιρῷ, τῷ βουλομένῳ· ὁ δὲ σιγήσας ἡνίκ' ἔδει
λέγειν, ἄν τι δύσκολον συμβῇ, τοῦτο βασκαίνει.
190 ἦν μὲν οὖν, ὅπερ εἶπον, ἐκεῖνος ὁ καιρὸς τοῦ γε
φροντίζοντος ἀνδρὸς τῆς πόλεως καὶ τῶν δικαίων
λόγων· ἐγὼ δὲ τοσαύτην ὑπερβολὴν ποιοῦμαι,
ὥστε ἂν νῦν ἔχῃ τις δεῖξαί τι βέλτιον, ἢ ὅλως
εἴ τι ἄλλο ἐνῆν πλὴν ὧν ἐγὼ προειλόμην, ἀδι-
κεῖν ὁμολογῶ. εἰ γὰρ ἔσθ' ὅ τι τις νῦν ἑώρακεν,
ὃ συνήνεγκεν ἂν τότε πραχθέν, τοῦτ' ἐγὼ φημι
δεῖν ἐμὲ μὴ λαθεῖν. εἰ δὲ μήτ' ἔστι μήτε ἦν
μήτ' ἂν εἰπεῖν ἔχοι μηδεὶς μηδέπω καὶ τήμερον,
τί τὸν σύμβουλον ἐχρῆν ποιεῖν; οὐ τῶν φαινο-
191 μένων καὶ ἐνόντων τὰ κράτιστα ἑλέσθαι; τοῦτο
τοίνυν ἐποίησα, τοῦ κήρυκος ἐρωτῶντος, Αἰσχίνη,
"τίς ἀγορεύειν βούλεται;" οὐ "τίς αἰτιᾶσθαι
περὶ τῶν παρεληλυθότων," οὐδὲ "τίς ἐγγυᾶσθαι
τὰ μέλλοντ' ἔσεσθαι." σοῦ δ' ἀφώνου κατ' ἐκεί-
νους τοὺς χρόνους ἐν ταῖς ἐκκλησίαις καθημένου
ἐγὼ παριὼν ἔλεγον. ἐπειδὴ δ' οὐ τότε, ἀλλὰ νῦν
δεῖξον· εἰπὲ τίς ἢ λόγος, ὅντιν' ἐχρῆν εὐπορεῖν,
ἢ καιρὸς συμφέρων ὑπ' ἐμοῦ παρελείφθη τῇ πό-
λει; τίς δὲ συμμαχία, τίς πρᾶξις, ἐφ' ἣν μᾶλ-
λον ἔδει με ἀγαγεῖν τουτουσί;*

192 *Ἀλλὰ μὴν τὸ μὲν παρεληλυθὸς ἀεὶ παρὰ πᾶ-*

and circumstances."——*σιγήσας.* The following rule is universal: Verbs which have their 1st future in the middle form alone, as *σιγήσομαι, ἀκούσομαι*, &c., never have their aorist likewise middle, but active, *ἤκουσα.* But *deponent* verbs, as *δέομαι*, make the future *δεήσομαι*, and aorist *ἐδεήθην.*——*δύσκολον*, a word more properly applied to character: we may translate it "anything cross."

Ch. 190. *φροντίζοντος = φροντίδα ἔχοντος*, see ch. 292.——*ὑπερβολὴν ποιοῦμαι* "I go so far, as to confess," an elliptical phrase, literally "I exceed" what may reasonably be expected of me. Cf. Fals. Leg. ch. 382.

Ch. 191. *ἐπειδὴ δ' οὐ τότε*, understand *ἔδειξας.*——*πρᾶξις* "negotiation."

σιν ἀφεῖται, καὶ οὐδεὶς περὶ τούτου προτίθησιν οὐδαμοῦ βουλήν· τὸ δὲ μέλλον ἢ τὸ παρὸν τὴν τοῦ συμβούλου τάξιν ἀπαιτεῖ. τότε τοίνυν τὰ μὲν ἤμελλεν, ὡς ἐδόκει, τῶν δεινῶν, τὰ δ' ἤδη παρῆν, ἐν οἷς τὴν προαίρεσίν μου σκόπει τῆς πολιτείας, μὴ τὰ συμβάντα συκοφάντει. τὸ μὲν γὰρ πέρας, ὡς ἂν ὁ δαίμων βουληθῇ, πάντων γίγνεται· ἡ δὲ προαίρεσις αὐτὴ τὴν τοῦ συμβού-
λου διάνοιαν δηλοῖ. μὴ δὴ τοῦτο ὡς ἀδικημα 193
ἐμὸν θῇς, εἰ κρατῆσαι συνέβη Φιλίππῳ τῇ μάχῃ· ἐν γὰρ τῷ θεῷ τὸ τούτου τέλος ἦν, οὐκ ἐμοί. ἀλλ' ὡς οὐχ ἅπαντα ὅσα ἐνῆν κατ' ἀνθρώπινον λογισμὸν εἱλόμην, καὶ δικαίως ταῦτα καὶ ἐπιμελῶς ἔπραξα καὶ φιλοπόνως ὑπὲρ δύναμιν, ἢ ὡς οὐ καλὰ καὶ τῆς πόλεως ἄξια πράγματα ἐνεστησάμην καὶ ἀναγκαῖα, ταῦτά μοι δεῖξον, καὶ
τότ' ἤδη κατηγόρει μου. εἰ δ' ὁ συμβὰς σκηπ- 194
τὸς μὴ μόνον ἡμῶν ἀλλὰ καὶ πάντων τῶν ἄλλων Ἑλλήνων μείζων γέγονε, τί χρὴ ποιεῖν; ὥσπερ ἂν εἴ τις ναύκληρον πάντ' ἐπὶ σωτηρίᾳ πράξαντα καὶ κατασκευάσαντα τὸ πλοῖον ἀφ' ὧν ὑπελάμ-

Ch. 192. συμβούλου....ἀπαιτεῖ "requires that the public adviser should be at his post."——ἡ δὲ προαίρεσις....δηλοῖ "but his principles alone shew the disposition of the adviser."——αὐτὴ = καθ' ἑαυτάς "by themselves," as frequently.——συμβούλου, we may perhaps translate this "statesman," considering what the position and duties of a σύμβουλος were at Athens.

Ch. 193. ἐνεστησάμην "I set on foot," as ὁ ἐνστὰς τότε πόλεμος above.——πράγματα "foreign relations," as in ch. 188.—τότ' ἤδη, tum demùm, "then, if you can."

Ch. 194. σκηπτὸς "hurricane," from σκήπτω, which properly means "to lean or press hard upon." So the word is frequently applied to lightning, from the idea of its dashing violently down. σκῆψις "a pretext," literally, what one leans or depends on.—μείζων "too great for." This sense of comparatives is commoner with μείζων and ἐλάττων than any other words. Cf. sup. ch. 142.—ναύκληρον "a ship-owner," who at that time generally commanded his own vessel.—— κατασκευάσαντα "furnished with

βανε σωθήσεσθαι, εἶτα χειμῶνι χρησάμενον καὶ πονησάντων αὐτῷ τῶν σκευῶν ἢ καὶ συντριβέντων ὅλως, τῆς ναυαγίας αἰτιῷτο. ἀλλ' οὔτ' ἐκυβέρνων τὴν ναῦν, φήσειεν ἄν, ὥσπερ οὐδ' ἐστρατήγουν ἐγώ, οὔτε τῆς τύχης κύριος ἦν, ἀλλ' ἐκείνη

195 *τῶν πάντων. ἀλλ' ἐκεῖνο λογίζου καὶ ὅρα· εἰ μετὰ Θηβαίων ἡμῖν ἀγωνιζομένοις οὕτως εἵμαρτο πρᾶξαι, τί χρῆν προσδοκᾶν εἰ μηδὲ τούτους ἔσχομεν συμμάχους ἀλλὰ Φιλίππῳ προσέθεντο, ὑπὲρ οὗ τότ' ἐκεῖνος πάσας ἀφῆκε φωνάς; καὶ εἰ νῦν τριῶν ἡμερῶν ἀπὸ τῆς Ἀττικῆς ὁδὸν τῆς μάχης γενομένης τοσοῦτος κίνδυνος καὶ φόβος περιέστη τὴν πόλιν, τί ἄν, εἴ που τῆς χώρας ταὐτὸ τοῦτο πάθος συνέβη, προσδοκῆσαι χρῆν; ἆρ' οἶσθ' ὅτι νῦν μὲν στῆναι συνελθεῖν ἀναπνεῦσαι, πολλὰ μία ἡμέρα καὶ δύο καὶ τρεῖς ἔδοσαν τῶν εἰς σωτηρίαν τῇ πόλει, τότε δ' —, οὐκ ἄξιον εἰπεῖν, ἅ γε μηδὲ πεῖραν ἔδωκε θεῶν τινος εὐνοίᾳ καὶ τῷ προβάλλεσθαι τὴν πόλιν ταύτην τὴν συμμαχίαν, ἧς σὺ κατηγορεῖς.*

196 *Ἔστι δὲ ταυτὶ πάντα μοι τὰ πολλὰ πρὸς ὑμᾶς,*

rigging, tackle."——*πονησάντων....ὅλως* "strained or utterly broken to pieces."

Ch. 195. Join *οὕτως πρᾶξαι* = eadem agere "to fare thus."—*πάσας ἀφῆκε φωνάς* "exerted all the power of his lungs." Cf. Eurip. Hecub. 341: *σπούδαζε πάσας φθογγὰς ἱεῖσα.* Arist. Equit. 504: *πάσας ὑμῖν φωνὰς ἱείς.* Schæfer here translates "nil sibi indictum reliquit".——*που τῆς χώρας* = *ἐν μέρει τινι τῆς χώρας.* Cf. "ubi gentium" "ubinam locorum" &c., in Latin. *στῆναι — συνελθεῖν — ἀναπνεῦσαι* "to regain her footing, to meet in assembly, to recover breath."——*τότε δὲ....κατηγορεῖς* "under the other supposition—but it is not worth my while to mention a contingency which was never even realized, owing to the kindness of some divinity, and to the fact that the state had shielded herself by this alliance, which you impugn." Read *εὐνοίᾳ....τῷ*, as here. *τότε δὲ* "in the other case," opposed to *νῦν μὲν* above, "as it is," see in ch. 200.

ἄνδρες δικασταί, καὶ τοὺς περιεστηκότας ἔξωθεν καὶ ἀκροωμένους, ἐπεὶ πρός γε τοῦτον τὸν κατάπτυστον βραχὺς καὶ σαφὴς ἐξήρκει λόγος. εἰ μὲν γὰρ ἦν σοι πρόδηλα τὰ μέλλοντα, Αἰσχίνη, μόνῳ τῶν ἄλλων, ὅτ' ἐβουλεύεθ' ἡ πόλις περὶ τούτων, τότ' ἔδει προλέγειν. εἰ δὲ μὴ προῄδεις, τῆς αὐτῆς ἀγνοίας ὑπεύθυνος εἶ τοῖς ἄλλοις, ὥστε τί μᾶλλον ἐμοῦ σὺ ταῦτα κατηγορεῖς ἢ ἐγὼ σου;
τοσοῦτον γὰρ ἀμείνων ἐγὼ σοῦ πολίτης γέγονα 197
εἰς αὐτὰ ταῦθ' ἃ λέγω (καὶ οὔπω περὶ τῶν ἄλλων διαλέγομαι), ὅσον ἐγὼ μὲν ἔδωκα ἐμαυτὸν εἰς τὰ πᾶσι δοκοῦντα συμφέρειν, οὐδένα κίνδυνον ὀκνήσας ἴδιον οὐδ' ὑπολογισάμενος, σὺ δὲ οὔθ' ἕτερα εἶπες βελτίω τούτων (οὐ γὰρ ἂν τούτοις ἐχρῶντο) οὔτ' εἰς ταῦτα χρήσιμον οὐδὲν σαυτὸν παρέσχες, ὅπερ δ' ἂν ὁ φαυλότατος καὶ δυσμενέστατος ἄνθρωπος τῇ πόλει, τοῦτο πεποιηκὼς ἐπὶ τοῖς συμβᾶσιν ἐξήτασαι, καὶ ἅμα Ἀρίστρατος ἐν Νάξῳ καὶ Ἀριστόλεως ἐν Θάσῳ, οἱ καθάπαξ ἐχθροὶ τῆς πόλεως, τοὺς Ἀθηναίων κρίνουσι φίλους καὶ Ἀθήνησιν Αἰσχίνης Δημοσθένους κατηγορεῖ.
καίτοι ὅτῳ τὰ τῶν Ἑλλήνων ἀτυχήματα 198
ἐνευδοκιμεῖν ἀπέκειτο, ἀπολωλέναι μᾶλλον οὗτός ἐστι δίκαιος ἢ κατηγορεῖν ἑτέρου· καὶ ὅτῳ συνενηνόχασιν οἱ αὐτοὶ καιροὶ καὶ τοῖς τῆς πόλεως

Ch. 196. *περιεστηκότας*, see on ch. 1, init.——*προλέγειν* "to speak before" the event.

Ch. 197. *Αἰσχίνης Δημοσθένους κατηγορεῖ* "an Æschines accuses a Demosthenes." Compare the well-known defence of Æmilius Scaurus the Princeps Senatûs, against Varius of Sucro, Cic. Orat. I. 35.

Ch. 198. *ἐνευδοκιμεῖν ἀπέκειτο*, understand *ὥστε* before *ἐνευδοκιμεῖν*, "were treasured up for him to get honour thereby." Compare *ἐνδυστυχῆσαι* in Eurip. Phœniss., &c.——*ἀποκεῖμαι*, a peculiar word expressing "to be laid by or hoarded as a treasure."

ἐχθροῖς, οὐκ ἔνι τοῦτον εὔνουν εἶναι τῇ πατρίδι. δηλοῖς δὲ καὶ ἐξ ὧν ζῇς καὶ ποιεῖς καὶ πολιτεύῃ καὶ πάλιν οὐ πολιτεύῃ. πράττεταί τι τῶν ὑμῖν δοκούντων συμφέρειν; ἄφωνος Αἰσχίνης. ἀντέκρουσέ τι καὶ γέγονεν οἷον οὐκ ἔδει; πάρεστιν Αἰσχίνης, ὥσπερ τὰ ῥήγματα καὶ τὰ σπάσματα, ὅταν τι κακὸν τὸ σῶμα λάβῃ, τότε κινεῖται.

199 Ἐπειδὴ δὲ πολὺς τοῖς συμβεβηκόσιν ἔγκειται, βούλομαί τι καὶ παράδοξον εἰπεῖν. καί μου πρὸς Διὸς καὶ θεῶν μηδεὶς τὴν ὑπερβολὴν θαυμάσῃ, ἀλλὰ μετ' εὐνοίας ὃ λέγω θεωρησάτω. εἰ γὰρ ἦν ἅπασι πρόδηλα τὰ μέλλοντα γενήσεσθαι, καὶ προῄδεσαν πάντες, καὶ σὺ προὔλεγες Αἰσχίνη καὶ διεμαρτύρου βοῶν καὶ κεκραγώς, ὃς οὐδ' ἐφθέγξω, οὐδ' οὕτως ἀποστατέον τῇ πόλει τούτων ἦν, εἴ περ ἢ δόξης ἢ προγόνων ἢ τοῦ μέλλοντος αἰῶνος
200 εἶχε λόγον. νῦν μέν γε ἀποτυχεῖν δοκεῖ τῶν πραγμάτων, ὃ πᾶσι κοινόν ἐστιν ἀνθρώποις, ὅταν τῷ θεῷ ταῦτα δοκῇ. τότε δ' ἀξιοῦσα προεστάναι τῶν ἄλλων, εἶτ' ἀποστᾶσα τούτου, Φιλίππῳ προδεδωκέναι πάντας ἂν ἔσχεν αἰτίαν. εἰ γὰρ ταῦτα προεῖτο ἀκονιτί, περὶ ὧν οὐδένα κίνδυνον ὅντιν' οὐχ ὑπέμειναν οἱ πρόγονοι, τίς οὐχὶ κατέπτυσεν

—πράττεται .... Αἰσχίνης. Dissen illustrates this antistrophe from Cic. Philipp. II. 22, "doletis tres exercitus populi Romani interfectos? interfecit Antonius. Desideratis clarissimos cives? eos quoque eripuit vobis Antonius. Auctoritas hujus ordinis afflicta est? afflixit Antonius."——Ῥήγματα καὶ σπάσματα "ruptures and sprains." Cf. Olynth. II. 21, where we find the metaphor more fully carried out.

Ch. 199. πολὺς ἐγκεῖται "since he lays great stress upon," see on ch. 136.——τὴν ὑπερβολήν μου θαυμάσῃ = θαυμάσῃ ἐμέ ὡς ὑπερβολὴν ποιούμενον "as going too far," see on ch. 190.——βοῶν καὶ κεκραγὼς "keeping up a continued outcry."——ἀποτυχεῖν, see on ch. 86 and 178.

Ch. 200. ἀκονιτί "without a struggle," a word taken from

ἂν σοῦ; μὴ γὰρ τῆς πόλεώς γε, μηδ' ἐμοῦ. τίσι 201
δ' ὀφθαλμοῖς πρὸς Διὸς ἑωρῶμεν ἂν τοὺς εἰς τὴν πόλιν ἀνθρώπους ἀφικνουμένους, εἰ τὰ μὲν πράγματ' εἰς ὅπερ νυνὶ περιέστη, ἡγεμὼν δὲ καὶ κύριος ᾑρέθη Φίλιππος ἁπάντων, τὸν δ' ὑπὲρ τοῦ μὴ γενέσθαι ταῦτ' ἀγῶνα ἕτεροι χωρὶς ἡμῶν ἦσαν πεποιημένοι, καὶ ταῦτα μηδεπώποτε τῆς πόλεως ἐν τοῖς ἔμπροσθε χρόνοις ἀσφάλειαν ἄδοξον μᾶλλον ἢ τὸν ὑπὲρ τῶν καλῶν κίνδυνον ᾑρημένης;
τίς γὰρ οὐκ οἶδεν Ἑλλήνων, τίς δὲ βαρβάρων, 202
ὅτι καὶ παρὰ Θηβαίων καὶ παρὰ τῶν ἔτι τούτων πρότερον ἰσχυρῶν γενομένων Λακεδαιμονίων καὶ παρὰ τοῦ Περσῶν βασιλέως μετὰ πολλῆς χάριτος τοῦτ' ἂν ἀσμένως ἐδόθη τῇ πόλει, ὅ τι βούλεται λαβούσῃ καὶ τὰ ἑαυτῆς ἐχούσῃ τὸ κελευόμενον ποιεῖν καὶ ἐᾶν ἕτερον τῶν Ἑλλήνων
προεστάναι; ἀλλ' οὐκ ἦν ταῦθ', ὡς ἔοικε, τοῖς 203
τότε Ἀθηναίοις πάτρια οὐδ' ἀνεκτὰ οὐδ' ἔμφυτα, οὐδ' ἠδυνήθη πώποτε τὴν πόλιν οὐδεὶς ἐκ παντὸς τοῦ χρόνου πεῖσαι τοῖς ἰσχύουσι μὲν μὴ δίκαια δὲ πράττουσι προσθεμένην ἀσφαλῶς δουλεύειν, ἀλλ' ἀγωνιζομένη περὶ πρωτείων καὶ τιμῆς καὶ δόξης κινδυνεύουσα πάντα τὸν αἰῶνα διατετέλεκεν.

the wrestlers in the Palæstra.——μὴ γὰρ τῆς πόλεώς γε "for *say not* they would have regarded the state with abhorrence," &c.

Ch. 201. τίσιν ὀφθαλμοῖς "with what face," as ὄμμασιν is used Œd. Tyr. 1371.——περιέστη, see on ch. 80.——ἕτεροι χωρὶς ἡμῶν "others, and not we."

Ch. 202. Περσῶν βασιλεύς. Xerxes, who after his departure from Greece sent, first Alexander the son of Amyntas, and afterwards Mardonius, to make large offers to the Athenians. Herod. VIII. 136—144; IX. 1—5.

Ch. 203. πάτρια—ἀνεκτὰ—ἔμφυτα. On these words Dissen says "sic intelligo, ut putem tertio rediri ad primum": with this we may compare ch. 195, στῆναι, συνελθεῖν, ἀναπνεῦσαι.——Join κινδυνεύουσα διατετέλεκεν.

204 *καὶ ταῦθ' οὕτω σεμνὰ καὶ προσήκοντα τοῖς ὑμε-
τέροις ἤθεσιν ὑμεῖς ὑπολαμβάνετ' εἶναι, ὥστε καὶ
τῶν προγόνων τοὺς ταῦτα πράξαντας μάλιστ'
ἐπαινεῖτε. εἰκότως· τίς γὰρ οὐκ ἂν ἀγάσαιτο
τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς, οἳ καὶ τὴν χώ-
ραν καὶ τὴν πόλιν ἐκλιπεῖν ὑπέμειναν εἰς τὰς
τριήρεις ἐμβάντες ὑπὲρ τοῦ μὴ τὸ κελευόμενον
ποιῆσαι, τὸν μὲν ταῦτα συμβουλεύσαντα Θεμι-
στοκλέα στρατηγὸν ἑλόμενοι, τὸν δ' ὑπακούειν
ἀποφηνάμενον τοῖς ἐπιταττομένοις Κυρσιλον κατα-
λιθώσαντες, οὐ μόνον αὐτόν, ἀλλὰ καὶ αἱ γυ-*
205 *ναῖκες αἱ ὑμέτεραι τὴν γυναῖκα αὐτοῦ. οὐ γὰρ
ἐζήτουν οἱ τότ' Ἀθηναῖοι οὔτε ῥήτορα οὔτε στρα-
τηγὸν δι' ὅτου δουλεύσουσιν, ἀλλ' οὐδὲ ζῆν ἠξί-
ουν, εἰ μὴ μετ' ἐλευθερίας ἐξέσται τοῦτο ποιεῖν.
ἡγεῖτο γὰρ αὐτῶν ἕκαστος οὐχὶ τῷ πατρὶ καὶ τῇ
μητρὶ μόνον γεγενῆσθαι, ἀλλὰ καὶ τῇ πατρίδι.
διαφέρει δὲ τί; ὅτι ὁ μὲν τοῖς γονεῦσι μόνον
γεγενῆσθαι νομίζων τὸν τῆς εἱμαρμένης καὶ τὸν
αὐτόματον θάνατον περιμένει, ὁ δὲ καὶ τῇ πα-
τρίδι ὑπὲρ τοῦ μὴ ταύτην ἐπιδεῖν δουλεύουσαν
ἀποθνῄσκειν ἐθελήσει, καὶ φοβερωτέρας ἡγήσεται
τὰς ὕβρεις καὶ τὰς ἀτιμίας, ἃς ἐν δουλευούσῃ τῇ
πόλει φέρειν ἀνάγκη, τοῦ θανάτου.*

Ch. 204. *Κύρσιλον.* This story is related by Herodotus, IX. 5, but he calls the traitor Lycides, not Cyrsilus. Cic. (de Offic. III. 2) follows Demosthenes in the name: "Ut urbe relictâ naves conscenderant, Cyrsilum quendam suadentem ut in urbe manerent, Xerxemque reciperent, lapidibus obruêrunt."

Ch. 205. *ἠξίουν....ἐξέσται.* The latter clause is put as it were into the mouths of the persons whose thoughts are given, therefore we find the indicat. *ἐξέσται.* In Latin this would not be admissible, it must be "nisi liceret."——*τῆς εἱμαρμένης καὶ αὐτόματον θάνατον.* Cf. Herod. II. 66: *ἐν ὁτέοισι δ' ἂν οἰκίοισιν αἰέλουρος ἀποθάνῃ ἀπὸ τοῦ αὐτομάτου, οἱ ἐνοικέοντες ξυρέονται τὰς ὄφρυας.* Tacit. Annal. VI. 10, "*fato* obire" "by a

Εἰ μὲν τοίνυν τοῦτ' ἐπεχείρουν λέγειν, ὡς ἐγὼ 206 προήγαγον ὑμᾶς ἄξια τῶν προγόνων φρονεῖν, οὐκ ἔσθ' ὅστις οὐκ ἂν εἰκότως ἐπιτιμήσειέ μοι. νῦν δ' ἐγὼ μὲν ὑμετέρας τὰς τοιαύτας προαιρέσεις ἀποφαίνω, καὶ δείκνυμι ὅτι καὶ πρὸ ἐμοῦ τοῦτ' εἶχε τὸ φρόνημα ἡ πόλις, τῆς μέντοι διακονίας τῆς ἐφ' ἑκάστοις τῶν πεπραγμένων καὶ ἐμαυτῷ μετεῖναί φημι, οὗτος δὲ τῶν ὅλων κατηγορῶν, καὶ 207 κελεύων ὑμᾶς ἐμοὶ πικρῶς ἔχειν ὡς φόβων καὶ κινδύνων αἰτίῳ τῇ πόλει, τῆς μὲν εἰς τὸ παρὸν τιμῆς ἐμὲ ἀποστερῆσαι γλίχεται, τὰ δ' εἰς ἅπαντα τὸν λοιπὸν χρόνον ἐγκώμια ὑμῶν ἀφαιρεῖται. εἰ γὰρ ὡς οὐ τὰ βέλτιστα ἐμοῦ πολιτευσαμένου τουδὶ καταψηφιεῖσθε, ἡμαρτηκέναι δόξετε, οὐ τῇ τῆς τύχης ἀγνωμοσύνῃ τὰ συμβάντα παθεῖν. ἀλλ' 208 οὐκ ἔστιν, οὐκ ἔστιν ὅπως ἡμάρτετε, ἄνδρες Ἀθηναῖοι, τὸν ὑπὲρ τῆς ἁπάντων ἐλευθερίας καὶ σωτηρίας κίνδυνον ἀράμενοι, μὰ τοὺς Μαραθῶνι προκινδυνεύσαντας τῶν προγόνων καὶ τοὺς ἐν Πλαταιαῖς παραταξαμένους καὶ τοὺς ἐν Σαλαμῖνι ναυμαχήσαντας καὶ τοὺς ἐπ' Ἀρτεμισίῳ καὶ πολλοὺς ἑτέρους τοὺς ἐν τοῖς δημοσίοις μνήμασι κει-

natural death," and Virg. Æn. IV. 696, "nec fato nec morte peribat."

Ch. 206. *διακονίας* "the agency," the practical carrying out of your principles—(*φρονήματος*).

Ch. 207. *γλίχεται* "eagerly longs," akin to *γλισχρὸς*, which signifies 1st "sticking," 2nd "greedy."——*τουδί* "Ctesiphon here."——*ἀγνωμοσύνῃ* "iniquitate." Schæf. who refers to Soph. Œd. Col. 68.

Ch. 208. *μὰ τοὺς Μαραθῶνι κ.τ.λ.* This celebrated appeal to the spirits of those who had fallen in the cause of liberty, was admired unanimously by the ancient critics. See Longin. ch. 16; Quinctil. Inst. Orat. XI. 3—168.——*προκινδυνεύειν* is well explained by a line of Tyrtæus, *διαβὰς ἐν προμάχοισι μένειν Νωλεμέως* "to fight in the van." Thucyd. I. 73, *φαμὲν γὰρ Μαραθῶνι μόνοι προκινδυνεῦσαι τῷ βαρβάρῳ.*

μένους ἀγαθοὺς ἄνδρας, οὓς ἅπαντας ὁμοίως ἡ
πόλις τῆς αὐτῆς ἀξιώσασα τιμῆς ἔθαψεν, Αἰ-
σχίνη, οὐχὶ τοὺς κατορθώσαντας αὐτῶν οὐδὲ τοὺς
κρατήσαντας μόνους. δικαίως· ὃ μὲν γὰρ ἦν ἀν-
δρῶν ἀγαθῶν ἔργον, ἅπασι πέπρακται, τῇ τύχῃ
δ', ἣν ὁ δαίμων ἔνειμεν ἑκάστοις, ταύτῃ κέχρην-
209 *ται. ἔπειτ', ὦ κατάρατε καὶ γραμματοκύφων, σὺ*
μὲν τῆς παρὰ τουτωνὶ τιμῆς καὶ φιλανθρωπίας
ἔμ' ἀποστερῆσαι βουλόμενος τρόπαια καὶ μάχας
καὶ παλαιὰ ἔργα ἔλεγες, ὧν τίνος προσεδεῖτο ὁ
παρὼν ἀγὼν οὑτοσί; ἐμὲ δέ, ὦ τριταγωνιστά,
περὶ τῶν πρωτείων σύμβουλον τῇ πόλει παριόντα
τὸ τίνος φρόνημα λαβόντ' ἀναβαίνειν ἐπὶ τὸ βῆμ'
ἔδει; τὸ τοῦ τούτων ἀνάξια ἐροῦντος; δικαίως
210 *μέντ' ἂν ἀπέθανον· ἐπεὶ οὐδ' ὑμᾶς, ἄνδρες Ἀθη-*
ναῖοι, ἀπὸ τῆς αὐτῆς διανοίας δεῖ τάς τε ἰδίας
δίκας καὶ τὰς δημοσίας κρίνειν, ἀλλὰ τὰ μὲν τοῦ
καθ' ἡμέραν βίου συμβόλαια ἐπὶ τῶν ἰδίων νόμων
καὶ ἔργων σκοποῦντας, τὰς δὲ κοινὰς προαιρέσεις
εἰς τὰ τῶν προγόνων ἀξιώματα ἀποβλέποντας.
καὶ παραλαμβάνειν γε ἅμα τῇ βακτηρίᾳ καὶ τῷ

Ch. 209. *κατάρατε καὶ γραμματοκύφων* "thou accursed quill-driver," prop. one who stoops over his writing, from *κύπτω*.——*τρόπαια....ἔλεγες*, see Æsch. Ctes. ch. 181.——*ὧν τίνος....οὑτοσί*. The argument is, "your allusions to the glory of our ancestors are irrelevant to the present trial: because nothing that *I* advised the state to do was out of keeping with what *they* did." *ἀναβαίνειν*. The Bema was at the top of a flight of steps cut out of the solid rock in the Pnyx: hence called *ὁ λίθος*.—*δικαίως....ἀπέθανον* "had I done this, I should, I grant you, have deserved to be put to death."——*ἀποθνήσκω*, thus used in the aorist alone.

Ch. 210. *ξυμβόλαια* "dealings," all kinds of private contracts, called also *ξυνθῆκαι, ξυναλλάγματα*.——*ἐπὶ τῶν ἰδίων νόμων* "to the laws which concern private matters, and to the facts."——*ἀξιώματα προγόνων* "the glorious actions of our forefathers." *ἀξίωμα* has this sense only in the plural.——*βακτηρίᾳ καὶ ξυμβόλῳ*. On the *staff* which each dicast received (also called *ῥάβ-*

συμβόλῳ τὸ φρόνημα τὸ τῆς πόλεως νομίζειν ἕκαστον ὑμῶν δεῖ, ὅταν τὰ δημόσια εἰσίητε κρινοῦντες, εἴ περ ἄξια ἐκείνων πράττειν οἴεσθε χρῆναι.

Ἀλλὰ γὰρ ἐμπεσὼν εἰς τὰ πεπραγμένα τοῖς 211
προγόνοις ὑμῶν ἔστιν ἃ τῶν ψηφισμάτων παρέβην καὶ τῶν πραχθέντων. ἐπανελθεῖν οὖν, ὁπόθεν ἐνταῦθ' ἐξέβην, βούλομαι.

Ὡς γὰρ ἀφικόμεθ' εἰς τὰς Θήβας, κατελαμβάνομεν Φιλίππου καὶ Θετταλῶν καὶ τῶν ἄλλων συμμάχων παρόντας πρέσβεις, καὶ τοὺς μὲν ἡμετέρους φίλους ἐν φόβῳ, τοὺς δ' ἐκείνου θρασεῖς. ὅτι δ' οὐ νῦν ταῦτα λέγω τοῦ συμφέροντος ἕνεκα ἐμαυτῷ, λέγε μοι τὴν ἐπιστολὴν ἣν τότ' ἐπέμψαμεν εὐθὺς οἱ πρέσβεις. καίτοι τοσαύτῃ γ' 212
ὑπερβολῇ συκοφαντίας οὗτος κέχρηται, ὥστ' εἰ μέν τι τῶν δεόντων ἐπράχθη, τὸν καιρόν, οὐκ ἐμέ φησιν αἴτιον γεγενῆσθαι, τῶν δ' ὡς ἑτέρως συμβάντων ἁπάντων ἐμὲ καὶ τὴν ἐμὴν τύχην αἰτίαν εἶναι, καὶ ὡς ἔοικεν, ὁ σύμβουλος καὶ ῥήτωρ ἐγὼ τῶν μὲν ἐκ λόγου καὶ τοῦ βουλεύσασθαι πραχθέντων οὐδὲν αὐτῷ συναίτιος εἶναι δοκῶ, τῶν δ' ἐν τοῖς ὅπλοις καὶ κατὰ τὴν στρατηγίαν ἀτυχηθέντων μόνος αἴτιος εἶναι. πῶς ἂν ὠμότερος συκοφάντης γένοιτ' ἢ καταρατότερος; Λέγε τὴν ἐπιστολήν.

ΕΠΙΣΤΟΛΗ.

δος) was painted the letter indicating the court in which he was to serve. The *ξύμβολον*, or ticket, he delivered to the prytanes after the sitting, and so received his fee of three obols. See Smith Dict. Antiq. p. 402.

Ch. 212. *ὡς ἑτέρως*=secus. *ἕτερόν τι* is frequently used as a euphemism for *κάκον τί*, just as Livy has secius for pejus. Plutarch has *δαίμων ἕτερος* "a sinister divine influence." This construction with *ὡς* is of course elliptical; in full it would be *θαυμαστὸν* or *δεινόν ὡς ἑτέρως*. Thus *ὡς ἀληθῶς* occurs in ch. 63,

213 Ἐπειδὴ τοίνυν ἐποιήσαντο τὴν ἐκκλησίαν, προσῆγον ἐκείνους προτέρους διὰ τὸ τὴν τῶν συμμάχων τάξιν ἐκείνους ἔχειν. καὶ παρελθόντες ἐδημηγόρουν πολλὰ μὲν Φίλιππον ἐγκωμιάζοντες, πολλὰ δ' ὑμῶν κατηγοροῦντες, πάνθ' ὅσα πώποτ' ἐναντία ἐπράξατε Θηβαίοις ἀναμιμνήσκοντες. τὸ δ' οὖν κεφάλαιον, ἠξίουν ὧν μὲν εὖ πεπόνθεσαν ὑπὸ Φιλίππου χάριν αὐτοὺς ἀποδοῦναι, ὧν δ' ὑφ' ὑμῶν ἠδίκηντο δίκην λαβεῖν, ὁποτέρως βούλονται, ἢ διέντας αὐτοὺς ἐφ' ὑμᾶς ἢ συνεμβαλόντας εἰς τὴν Ἀττικήν, καὶ ἐδείκνυσαν, ὡς ᾤοντο, ἐκ μὲν ὧν αὐτοὶ συνεβούλευον τὰ ἐκ τῆς Ἀττικῆς βοσκήματα καὶ ἀνδράποδα καὶ τἆλλ' ἀγαθὰ εἰς τὴν Βοιωτίαν ἥξοντα, ἐκ δὲ ὧν ἡμᾶς ἐρεῖν ἔφασαν τὰ ἐν τῇ Βοιωτίᾳ διαρπασθησόμενα ὑπὸ τοῦ πολέμου· καὶ ἄλλα πολλὰ πρὸς τούτοις, εἰς ταὐτὰ
214 δὲ παντα συντείνοντ' ἔλεγον. ἃ δ' ἡμεῖς πρὸς ταῦτα, τὰ μὲν καθ' ἕκαστα ἐγὼ μὲν ἀντὶ παντὸς ἂν τιμησαίμην εἰπεῖν τοὺ βίου, ὑμᾶς δὲ δέδοικα, μὴ παρεληλυθότων τῶν καιρῶν, ὥσπερ ἂν εἰ καὶ κατακλυσμὸν γεγενῆσθαι τῶν πραγμάτων ἡγούμενοι, μάταιον ὄχλον τοὺς περὶ τούτων λόγους

where the full construction would be *θαυμαστὸν γάρ, ὡς ἀληθῶς δεινὸν τοῦτο.* For *ἑτέρως = κακῶς* compare the sense of *ἄλλως* "merely," only used in a bad sense; and see below on *ὄχλον μάταιον*, ch. 214.

Ch. 213. *προσῆγον*, see on ch. 28.—*ἐκείνους*, the Macedonian ambassadors.——*αὐτοὺς*, the Thebans; *αὐτοὺς*, the Macedonians, who were the speakers.——*ὁποτέρως βούλονται* "in whichever of two ways they choose."——*διέντας*, see on ch. 146.

Ch. 214. *τὰ μὲν καθ' ἕκαστα* "the details of each separately." ——*μὴ παρεληλυθότων....νομίσητε* "lest as the crisis has gone by, *your opinion* that these events have been swept away, as it might be, by a flood, should lead you to *fancy* the accounts of them an idle waste of words." Fals. Leg. ch. 27, *οἱ δ' ἀντιλέγοντες ὄχλος ἄλλως καὶ βασκανία κατεφαίνετο*, where Mr. Shilleto translates *ὄχλος ἄλλως* "mere *bother*," and says "the

νομίσητε· ὅ τι δ' οὖν ἐπείσαμεν ἡμεῖς καὶ ἡμῖν ἀπεκρίναντο, ἀκούσατε. Λέγε ταυτὶ λαβών.

ΑΠΟΚΡΙΣΙΣ ΘΗΒΑΙΩΝ.

Μετὰ ταῦτα τοίνυν ἐκάλουν ὑμᾶς καὶ μετεπέμ- 215
ποντο. ἐξῄτε, ἐβοηθεῖτε, ἵνα τἀν μέσῳ παραλείπω, οὕτως οἰκείως ὑμᾶς ἐδέχοντο, ὥστ' ἔξω τῶν ὁπλιτῶν καὶ τῶν ἱππέων ὄντων εἰς τὰς οἰκίας καὶ τὸ ἄστυ δέχεσθαι τὴν στρατιὰν ἐπὶ παῖδας καὶ γυναῖκας καὶ τὰ τιμιώτατα. καίτοι τρία ἐν ἐκείνῃ τῇ ἡμέρᾳ πᾶσιν ἀνθρώποις ἔδειξαν ἐγκώμια Θηβαῖοι καθ' ὑμῶν τὰ κάλλιστα, ἓν μὲν ἀνδρίας, ἕτερον δὲ δικαιοσύνης, τρίτον δὲ σωφροσύνης. καὶ γὰρ τὸν ἀγῶνα μᾶλλον μεθ' ὑμῶν ἢ πρὸς ὑμᾶς ἑλόμενοι ποιήσασθαι καὶ ἀμείνους εἶναι καὶ δικαιότερ' ἀξιοῦν ὑμᾶς ἔκριναν Φιλίππου· καὶ τὰ παρ' αὑτοῖς καὶ παρὰ πᾶσι δ' ἐν πλείστῃ φυλακῇ, παῖδας καὶ γυναῖκας, ἐφ' ὑμῖν ποιήσαντες σωφροσύνης πίστιν περὶ ὑμῶν ἔχοντες ἔδειξαν.

proper sense of ὄχλος." Comp. Eur. Ion. 635, *ὄχλον μέτριον* (*εἶχον*). Herod. I. 86, *ὄχλον παρεχόντων*. In both these instances *πράγματα* is more frequent."——*οὖν* "in consequence of them," as often.——*ἀπεκρίναντο* "answered *accordingly*."

Ch. 215. *μετεπέμποντο κ.τ.λ.* Æschines (Ctes. 140) gives the same account of the reception of the Athenians at Thebes, but says it was *πρὶν περὶ ξυμμαχίας μίαν μόνην συλλαβὴν γράψαι Δημοσθένην*.——*τἀν μέσῳ*, supplied by Æschines, Ctes. 148, who says that Philip became anxious for peace after this coalition.—*ἔξω....ὄντων*, Reiske takes this as referring to the Theban soldiery "being turned outside." Dissen says it is, "whereas *your* army was outside, they brought it in." Reiske's interpretation is most probable, for if *τῶν ὁπλιτῶν καὶ ἱππέων* had been meant for the Athenians, we should not have had *τὴν στρατίαν* afterwards.——*τρία....κάλλιστα* "proved that there was in your conduct a threefold title to their admiration, and that of the most glorious kind." Philipp. II. p. 68, *ὃ καὶ μέγιστόν ἐστι καθ' ὑμῶν ἐγκώμιον*.

216 ἐν οἷς πᾶσιν, ἄνδρες Ἀθηναῖοι, κατά γ' ὑμᾶς ὀρθῶς ἐφάνησαν ἐγνωκότες. οὔτε γὰρ εἰς τὴν πόλιν εἰσελθόντος τοῦ στρατοπέδου οὐδεὶς οὐδὲν οὐδὲ ἀδίκως ὑμῖν ἐνεκάλεσεν· οὕτω σώφρονας παρέσχετε ὑμᾶς αὐτούς· δίς τε συμπαραταξάμενοι τὰς πρώτας, τήν τ' ἐπὶ τοῦ ποταμοῦ καὶ τὴν χειμερινήν, οὐκ ἀμέμπτους μόνον ὑμᾶς αὐτοὺς ἀλλὰ καὶ θαυμαστοὺς ἐδείξατε τῷ κόσμῳ, ταῖς παρασκευαῖς, τῇ προθυμίᾳ. ἐφ' οἷς παρὰ μὲν τῶν ἄλλων ὑμῖν ἐγίγνοντο ἔπαινοι, παρὰ δ' ὑμῶν
217 θυσίαι καὶ πομπαὶ τοῖς θεοῖς. καὶ ἔγωγε ἡδέως ἂν ἐροίμην Αἰσχίνην, ὅτε ταῦτ' ἐπράττετο καὶ ζήλου καὶ χαρᾶς καὶ ἐπαίνων ἡ πόλις ἦν μεστή, πότερον συνέθυε καὶ συνευφραίνετο τοῖς πολλοῖς, ἢ λυπούμενος καὶ στένων καὶ δυσμεναίνων τοῖς κοινοῖς ἀγαθοῖς οἴκοι καθῆτο. εἰ μὲν γὰρ παρῆν καὶ μετὰ τῶν ἄλλων ἐξητάζετο, πῶς οὐ δεινὰ ποιεῖ, μᾶλλον δ' οὐδ' ὅσια, εἰ ὧν ὡς ἀρίστων αὐτὸς τοὺς θεοὺς ἐποιήσατο μάρτυρας, ταῦθ' ὡς οὐκ ἄριστα νῦν ὑμᾶς ἀξιοῖ ψηφίσασθαι, τοὺς ὀμωμοκότας τοὺς θεούς; εἰ δὲ μὴ παρῆν, πῶς οὐκ ἀπολωλέναι πολλάκις ἐστὶ δίκαιος, εἰ ἐφ'

Ch. 216. τὰς πρώτας. Vulg. Lect. μάχας.——τὴν χειμερινήν, either "that during the storm," as the battle of Arginusæ was fought, or "that in the winter season." Difficulties attend both these interpretations. But as Mr. Clinton, in the Fasti Hellenici, proves beyond question that there was no winter campaign at all between the capture of Elatæa and the battle of Chæronæa, we must acquiesce in the first of them. Dissen says the word is corrupt, and Thirlwall (vol. VI. p. 66) says "the battle of the storm is not quite satisfactory, but anything is better than the winter battle."——ἐπὶ τοῦ ποτάμου, the river Cephissus.——κόσμῳ "discipline."

Ch. 217. ἐξητάζετο "was found," as above, ch. 173, καὶ λέγων καὶ γράφων ἐξηταζόμην τὰ δέοντα.——δυσμεναίνων, a poetic word, which implies a deep, sullen resentment, or μῆνις: we may translate "sulking."

οἷς ἔχαιρον οἱ ἄλλοι, ταῦτα ἐλυπεῖτο ὁρῶν; Λέγε δὴ καὶ ταῦτα τὰ ψηφίσματά μοι.

ΨΗΦΙΣΜΑΤΑ ΘΥΣΙΩΝ.

Οὐκοῦν ἡμεῖς μὲν ἐν θυσίαις ἦμεν τότε, Θη- 218
βαῖοι δ' ἐν τῷ δι' ἡμᾶς σεσῶσθαι νομίζειν, καὶ περιειστήκει τοῖς βοηθείας δεήσεσθαι νομίζουσιν ἀφ' ὧν ἔπραττον οὗτοι, αὐτοὺς βοηθεῖν ἑτέροις ἐξ ὧν ἐπείσθητ' ἐμοί. ἀλλὰ μὴν οἵας τότ' ἠφίει φωνὰς ὁ Φίλιππος καὶ ἐν οἵαις ἦν ταραχαῖς ἐπὶ τούτοις, ἐκ τῶν ἐπιστολῶν τῶν ἐκείνου μαθήσεσθε ὧν εἰς Πελοπόννησον ἔπεμπεν. καί μοι λέγε ταύτας λαβών, ἵν' εἰδῆτε, ἡ ἐμὴ συνέχεια καὶ πλάνοι καὶ ταλαιπωρίαι καὶ τὰ πολλὰ ψηφίσματα, ἃ νῦν οὗτος διέσυρε, τί ἀπειργάσατο.

Καίτοι πολλοὶ παρ' ὑμῖν, ἄνδρες Ἀθηναῖοι, γε- 219
γόνασι ῥήτορες ἔνδοξοι καὶ μεγάλοι πρὸ ἐμοῦ, Καλλίστρατος ἐκεῖνος, Ἀριστοφῶν, Κέφαλος, Θρασύβουλος, ἕτεροι μυρίοι· ἀλλ' ὅμως οὐδεὶς πώποτε τούτων διὰ παντὸς ἔδωκεν ἑαυτὸν εἰς οὐδὲν τῇ πόλει, ἀλλ' ὁ μὲν γράφων οὐκ ἂν ἐπρέσβευ-

Ch. 218. *περιειστήκει . . . ἐμοί.* Observe how admirably the antithesis is kept up throughout the sentence: "You began by fancying you were in want of assistance in consequence of what these scoundrels *tried* to persuade you (imperf.): you ended (*περιειστήκει*) by yourselves assisting others in consequence of my advice, *which you followed.*"——*ἵν εἰδῆτε . . . . ἀπειργάσατο* "that you may know what mischiefs were prevented by my perseverance, my journeyings to different states, and my numerous propositions which Æschines was just now disparaging."—*ξυνεχεία* is often found in Plato in the sense of "a continued series."

Ch. 219. *Καλλίστρατος* was the celebrated orator whose speech on the subject of Oropus first inflamed Demosthenes to the study of eloquence, B. C. 366. His countrymen never forgave Callistratus this speech, but put him to death 10 years after. See Biog. Dict. Cephalus flourished at the time of the Thirty Tyrants, and helped to expel them, see ch. 251, and Æsch. Ctes. 194. Aristophon, see on 75 and 162. Thrasybulus, Thirlwall's Greece, IV.

σεν, ὁ δὲ πρεσβεύων οὐκ ἂν ἔγραψεν. ὑπέλειπε γὰρ αὐτῶν ἕκαστος ἑαυτῷ ἅμα μὲν ῥᾳστώνην,
220 ἅμα δ', εἴ τι γένοιτ', ἀναφοράν. τί οὖν; εἴποι τις ἄν, σὺ τοσοῦτον ὑπερῇρας ῥώμῃ καὶ τόλμῃ ὥστε πάντα ποιεῖν αὐτός; οὐ ταῦτα λέγω, ἀλλ' οὕτως ἐπεπείσμην μέγαν εἶναι τὸν κατειληφότα κίνδυνον τὴν πόλιν, ὥστ' οὐκ ἐδόκει μοι χώραν οὐδὲ πρόνοιαν οὐδεμίαν τῆς ἰδίας ἀσφαλείας διδόναι, ἀλλ' ἀγαπητὸν εἶναι, εἰ μηδὲν παραλείπων
221 τις ἃ δεῖ πράξειεν. ἐπεπείσμην δ' ὑπὲρ ἐμαυτοῦ, τυχὸν μὲν ἀναισθητῶν, ὅμως δ' ἐπεπείσμην, μήτε γράφοντ' ἂν ἐμοῦ γράψαι βέλτιον μηδένα, μήτε πράττοντα πρᾶξαι, μήτε πρεσβεύοντα πρεσβεῦσαι προθυμότερον μηδὲ δικαιότερον. διὰ ταῦτα ἐν πᾶσιν ἐμαυτὸν ἔταττον. Λέγε τὰς ἐπιστολὰς τὰς τοῦ Φιλίππου.

ΕΠΙΣΤΟΛΑΙ.

222 Εἰς ταῦτα κατέστησε Φίλιππον ἡ ἐμὴ πολιτεία, Αἰσχίνη· ταύτην τὴν φωνὴν ἐκεῖνος ἀφῆκε, πολλοὺς καὶ θρασεῖς τὰ πρὸ τούτων τῇ πόλει ἐπαιρόμενος λόγους. ἀνθ' ὧν δικαίως ἐστεφανού-

ch. 31.——*ἀναφορά*, see note on ch. 17, and compare Æsch. Prom. Vinct. 414, *ἀλλ' ἔστιν ἡμῖν ἀναφορὰ τῆς ξυμφορᾶς*, and Æsch. F. Leg. p. 349.——*εἴ τι γένοιτο*, see on ch. 168.

Ch. 220. *ἀγαπητὸν εἶναι* "it was a thing to be contented with," "one ought to think oneself well off, if able to do," &c., see on ch. 112.

Ch. 221. *ἐν πᾶσιν ἐμαυτὸν ἔταττον* "I kept putting myself in every post," *i. e.* that fell vacant, which is the force of the imperfect.——*ἐπιστολὰς*, mentioned above, ch. 218.

Ch. 222. *ἐπαιρόμενος λόγους*. Schæfer remarks, "Talibus in locutionibus usus medii sollennis est, ut non mirer Elmsleium hoc Demosthenis loco usum in Soph. Œd. Tyr. 635, *στάσιν γλώσσης ἐπήρασθ'* prætulisse vulgatæ *ἐπήρατ'*. Cf. Fals. Leg. p. 388, *ἐκεῖνος μὲν οὐδὲν ἂν εἶχεν ἡμῖν ἀνατείνασθαι φοβερόν*.— *ἀποπεφευγότα* "that were acquitted" from the attack of Diondas.

μην ὑπὸ τουτωνί, καὶ σὺ παρὼν οὐκ ἀντέλεγες, ὁ δὲ γραψάμενος Διώνδας τὸ μέρος τῶν ψήφων οὐκ ἔλαβεν. Καί *μοι λαβὲ ταῦτα τὰ ψηφίσματα τὰ τότε μὲν ἀποπεφευγότα, ὑπὸ τούτου δ' οὐδὲ γραφέντα.*

ΨΗΦΙΣΜΑΤΑ.

Ταυτὶ *τὰ ψηφίσματ' ὦ ἄνδρες Ἀθηναῖοι τὰς* 223
αὐτὰς συλλαβὰς καὶ ταὐτὰ ῥήματ' ἔχει, ἅπερ πρότερον μὲν Ἀριστόνικος νῦν δὲ Κτησιφῶν *γέγραφεν οὑτοσί. καὶ ταῦτ'* Αἰσχίνης *οὔτ' ἐδίωξεν αὐτὸς οὔτε τῷ γραψαμένῳ συγκατηγόρησεν. καίτοι τότε τὸν Δημομέλη τὸν ταῦτα γράφοντα καὶ τὸν* Ὑπερείδην, *εἴ περ ἀληθῆ μου νῦν κατηγορεῖ,*
μᾶλλον ἂν εἰκότως ἢ τόνδ' ἐδίωκεν. διὰ τί; ὅτι 224
τῷδε μὲν ἔστ' ἀνενεγκεῖν ἐπ' ἐκείνους καὶ τὰς τῶν δικαστηρίων γνώσεις καὶ τὸ τοῦτον αὐτὸν ἐκείνων μὴ κατηγορηκέναι ταὐτὰ γραψάντων ἅπερ οὗτος νῦν, καὶ τὸ τοὺς νόμους μηκέτ' ἐᾶν περὶ τῶν οὕτω πραχθέντων κατηγορεῖν, καὶ πολλὰ ἕτερα· τότε δ' αὐτὸ τὸ πρᾶγμ' ἂν ἐκρίνετο ἐφ' αὑτοῦ,
πρίν τι τούτων προλαβεῖν. ἀλλ' οὐκ ἦν οἶμαι 225
τότε ὃ νυνὶ ποιεῖν, ἐκ παλαιῶν χρόνων καὶ ψηφισμάτων πολλῶν ἐκλέξαντα, ἃ μήτε προῄδει μηδεὶς μήτ' ἂν ᾠήθη τήμερον ῥηθῆναι, διαβάλλειν, καὶ μετενεγκόντα τοὺς χρόνους καὶ προφά-

Ch. 223. *τῷ γραψαμένῳ συγκατηγόρησεν* = fuit subscriptor. Cic. in Cæcil. 15.——*μᾶλλον εἰκότως* "more reasonably," not as Schæfer says "with greater probability of success."

Ch. 224. *ἀνενεγκεῖν* "to have recourse to them for an excuse." v. sup. *ἀναφορά*, ch. 219.——*τοὺς νόμους*, the *νόμοι προθεσμίας*, see note on ch. 125.——*τότε δὲ....προλαβεῖν* "but at that time the question would have been decided on its own merits, before it acquired any of these precedents." Schæfer is wrong in wishing to read *προσλαβεῖν*.

Ch. 225. *μετενεγκόντα .... λέγειν* "by having shifted the

σεις ἀντὶ τῶν ἀληθῶν ψευδεῖς μεταθέντα τοῖς
226 πεπραγμένοις δοκεῖν τι λέγειν. οὐκ ἦν τότε ταῦτα, ἀλλ' ἐπὶ τῆς ἀληθείας, ἐγγὺς τῶν ἔργων, ἔτι μεμνημένων ὑμῶν καὶ μόνον οὐκ ἐν ταῖς χερσὶν ἕκαστα ἐχόντων, πάντες ἐγίγνοντ' ἂν οἱ λόγοι. διόπερ τοὺς παρ' αὐτὰ τὰ πράγματ' ἐλέγχους φυγὼν νῦν ἥκει, ῥητόρων ἀγῶνα νομίζων, ὥς γ' ἐμοὶ δοκεῖ, καὶ οὐχὶ τῶν πεπολιτευμένων ἐξέτασιν ποιήσειν ὑμᾶς, καὶ λόγου κρίσιν, οὐχὶ τοῦ τῇ πόλει συμφέροντος ἔσεσθαι.

227 Εἶτα σοφίζεται, καὶ φησὶ προσήκειν ἧς μὲν οἴκοθεν ἥκετ' ἔχοντες δόξης περὶ ἡμῶν ἀμελῆσαι, ὥσπερ δ', ὅταν οἰόμενοι περιεῖναι χρήματά τῳ λογίζησθε, ἂν καθαιρῶσιν αἱ ψῆφοι καὶ μηδὲν περιῇ, συγχωρεῖτε, οὕτω καὶ νῦν τοῖς ἐκ τοῦ λόγου φαινομένοις προσθέσθαι. θεάσασθε τοίνυν ὡς σαθρόν, ὡς ἔοικεν, ἐστὶ φύσει πᾶν ὅ τι ἂν
228 μὴ δικαίως ᾖ πεπραγμένον. ἐκ γὰρ αὐτοῦ τοῦ σοφοῦ τούτου παραδείγματος ὡμολόγηκε νῦν γ' ἡμᾶς ὑπάρχειν ἐγνωσμένους ἐμὲ μὲν λέγειν ὑπὲρ

dates, and substituted false motives for the true ones in all that was done, to get the credit of saying something to the purpose." τι λέγειν opp. to οὐδὲν λέγειν. Eur. Elect. 939, ηὔχεις τις εἶναι. Œd. Tyr. 1475. Compare the common use of aliquis in Latin, "Aude aliquid brevibus Gyaris et carcere dignum Si vis esse *aliquis*."—JUVENAL.

Ch. 226. ἐπὶ τῆς ἀληθείας, see on ch. 22.——τοὺς παρ' αὐτὰ ....ἐλέγχους, see on ch. 13.——ῥητόρων ἀγῶνα. Thucyd. III. 67, οὐ λόγων ἀγῶνας προθήσοντες, ἀλλ' ἔργων.

Ch. 227. σοφίζεται, see Æsch. in Ctes. 59-60.——ὥσπερ.... συγχωρεῖτε "as when in money matters you reckon up accounts with any one, with the idea that there is a balance in your favour: if the figures come out square, and there is no balance, you are satisfied."——καθαιρῶσιν. If this stands it must govern some substantive understood, as τὸν λογισμὸν. But the common reading καθαραὶ ὦσιν is better.——ψῆφοι, properly "pebbles," which were used for counters.

Ch. 228. ἡμᾶς ὑπάρχειν ἐγνωσμένους, see on ch. 95. Translate, "that you have already made your decision in our case." Bekker

τῆς πατρίδος, αὐτὸν δ' ὑπὲρ Φιλίππου· οὐ γὰρ ἂν μεταπείθειν ὑμᾶς ἐζήτει μὴ τοιαύτης οὔσης τῆς ὑπαρχούσης ὑπολήψεως περὶ ἑκατέρου. καὶ 229
μὴν ὅτι γε οὐ δίκαια λέγει μεταθέσθαι ταύτην τὴν δόξαν ἀξιῶν, ἐγὼ διδάξω ῥᾳδίως, οὐ τιθεὶς ψήφους (οὐ γάρ ἐστιν ὁ τῶν πραγμάτων οὗτος λογισμός) ἀλλ' ἀναμιμνήσκων ἕκαστα ἐν βραχέσι, λογισταῖς ἅμα καὶ μάρτυσι τοῖς ἀκούουσιν ὑμῖν χρώμενος. ἡ γὰρ ἐμὴ πολιτεία, ἧς οὗτος κατηγορεῖ, ἀντὶ μὲν τοῦ Θηβαίους μετὰ Φιλίππου συνεμβαλεῖν εἰς τὴν χώραν, ὃ πάντες ᾤοντο, 230
μεθ' ἡμῶν παραταξαμένους ἐκεῖνον κωλύειν ἐποίησεν, ἀντὶ δὲ τοῦ ἐν τῇ Ἀττικῇ τὸν πόλεμον εἶναι ἑπτακόσια στάδια ἀπὸ τῆς πόλεως ἐπὶ τοῖς Βοιωτῶν ὁρίοις γενέσθαι, ἀντὶ δὲ τοῦ τοὺς λῃστὰς ἡμᾶς φέρειν καὶ ἄγειν ἐκ τῆς Εὐβοίας ἐν εἰρήνῃ τὴν Ἀττικὴν ἐκ θαλάττης εἶναι πάντα τὸν πόλεμον, ἀντὶ δὲ τοῦ τὸν Ἑλλήσποντον ἔχειν Φίλιππον, λαβόντα Βυζάντιον, συμπολεμεῖν τοὺς Βυζαντίους μεθ' ἡμῶν πρὸς ἐκεῖνον. ἆρά σοι 231
ψήφοις ὅμοιος ὁ τῶν ἔργων λογισμὸς φαίνεται; ἢ δεῖν ἀντανελεῖν ταῦτα, ἀλλ' οὐχ ὅπως τὸν ἅπαντα χρόνον μνημονευθήσεται σκέψασθαι; καὶ οὐκέτι προστίθημι ὅτι τῆς μὲν ὠμότητος, ἣν ἐν οἷς καθάπαξ τινῶν κύριος κατέστη Φίλιππος ἔστιν ἰδεῖν, ἑτέροις πειραθῆναι συνέβη, τῆς δὲ φι-

first proposed to read ἡμᾶς for ὑμᾶς, and translates it "nos esse cognitos = de nobis constare."

Ch. 230. ἐκ τῆς Εὐβοίας "on the side of Eubœa."——λαβόντα Βυζάντιον "by having occupied Byzantium," which would have given him the keys of the Hellespont, see ch. 93.

Ch. 231. ἀντανελεῖν "to cancel," properly to take away equal parts from both sides, as in an equation.——καὶ οὐκέτι προστίθημι "and I will not *now* proceed to add." προστίθημι still keeps up the arithmetical metaphor commenced in ch. 227, "to add as an

λανθρωπίας, ἣν τὰ λοιπὰ τῶν πραγμάτων ἐκεῖνος
περιβαλλόμενος ἐπλάττετο, ὑμεῖς καλῶς ποιοῦν-
τες τοὺς καρποὺς κεκόμισθε. ἀλλ' ἐῶ ταῦτα.

232 Καὶ μὴν οὐδὲ τοῦτ' εἰπεῖν ὀκνήσω, ὅτι ὁ τὸν
ῥήτορα βουλόμενος δικαίως ἐξετάζειν καὶ μὴ συ-
κοφαντεῖν οὐκ ἂν οἷα σὺ νῦν ἔλεγες, τοιαῦτα κα-
τηγόρει, παραδείγματα πλάττων καὶ ῥήματα καὶ
σχήματα μιμούμενος (πάνυ γὰρ παρὰ τοῦτο, οὐχ
ὁρᾷς; γέγονε τὰ τῶν Ἑλλήνων, εἰ τουτὶ τὸ ῥῆμα
233 ἀλλὰ μὴ τουτὶ διελέχθην ἐγώ, ἢ δευρὶ τὴν χεῖρα
ἀλλὰ μὴ δευρὶ παρήνεγκα), ἀλλ' ἐπ' αὐτῶν τῶν
ἔργων ἂν ἐσκόπει, τίνας εἶχεν ἀφορμὰς ἡ πόλις
καὶ τίνας δυνάμεις, ὅτ' εἰς τὰ πράγματ' εἰσῄειν,
καὶ τίνας συνήγαγον αὐτῇ μετὰ ταῦτ' ἐπιστὰς
ἐγώ, καὶ πῶς εἶχε τὰ τῶν ἐναντίων. εἶτ' εἰ μὲν
ἐλάττους ἐποίησα τὰς δυνάμεις, παρ' ἐμοὶ τἀδί-
κημ' ἂν ἐδείκνυεν ὄν, εἰ δὲ πολλῷ μείζους, οὐκ
ἂν ἐσυκοφάντει. ἐπειδὴ δὲ σὺ τοῦτο πέφευγας,
ἐγὼ ποιήσω· καὶ σκοπεῖτε εἰ δικαίως χρήσομαι
τῷ λόγῳ.

234 Δύναμιν μὲν τοίνυν εἶχεν ἡ πόλις τοὺς νησιώ-
τας, οὐχ ἅπαντας, ἀλλὰ τοὺς ἀσθενεστάτους· οὔτε

item to the account."——ἣν....ἐπλάττετο "which he used to feign while compassing the rest of his objects."——καλῶς ποιοῦντες "and I congratulate you upon it," = "much good may it do you," a strongly ironical phrase, which, as Schæfer says, is only found in sentences "ubi πάθος, non ἐνέργημα," Cf. Leptin. p. 490. Æsch. Ctes. 232, καὶ φάτε μὲν εὐτυχεῖς εἶναι, ὡς καὶ ἐστὲ καλῶς ποιοῦντες.

Ch. 232. παραδείγματα .... μιμούμενος "forging specimens, and mimicking my phraseology and attitudes." Æsch. Ctes. 166. —πάνυ γὰρ....παρήνεγκα. Cic. Orat. 8, speaks of the εἰρωνεία of this passage: "itaque se purgans jocatur Demosthenes; negat in eo positas esse fortunas Græciæ, in hoc cùm huc an illuc manum porrexerit."

Ch. 233. ἐπ' αὐτῶν τῶν ἔργων "by the test of my actions alone."

γὰρ Χίος οὔτε Ῥόδος οὔτε Κέρκυρα μεθ' ἡμῶν ἦν· χρημάτων δὲ σύνταξιν εἰς πέντε καὶ τετταράκοντα τάλαντα, καὶ ταῦτ' ἦν προεξειλεγμένα· ὁπλίτην δ', ἱππέα πλὴν τῶν οἰκείων οὐδένα. ὃ δὲ πάντων καὶ φοβερώτατον καὶ μάλισθ' ὑπὲρ τῶν ἐχθρῶν, οὗτοι παρεσκευάκεισαν τοὺς περιχώρους πάντας ἔχθρας ἢ φιλίας ἐγγυτέρω, Μεγαρεῖς, Θη-
βαίους, Εὐβοέας. τὰ μὲν τῆς πόλεως οὕτως 235
ὑπῆρχεν ἔχοντα, καὶ οὐδεὶς ἂν ἔχοι παρὰ ταῦτ' εἰπεῖν ἄλλο οὐδέν· τὰ δὲ τοῦ Φιλίππου, πρὸς ὃν ἦν ἡμῖν ὁ ἀγών, σκέψασθε πῶς. πρῶτον μὲν ἦρχε τῶν ἀκολουθούντων αὐτὸς αὐτοκράτωρ, ὃ τῶν εἰς τὸν πόλεμον μέγιστόν ἐστιν ἁπάντων· εἶθ' οὗτοι τὰ ὅπλα εἶχον ἐν ταῖς χερσὶν ἀεί· ἔπειτα χρημάτων εὐπόρει, καὶ ἔπραττεν, ἃ δόξειεν αὐτῷ, οὐ προλέγων ἐν τοῖς ψηφίσμασιν, οὐδ' ἐν τῷ φανερῷ βουλευόμενος, οὐδὲ γραφὰς φεύγων παρανόμων, οὐδ' ὑπεύθυνος ὢν οὐδενί, ἀλλ' ἁπλῶς αὐτὸς δεσπότης, ἡγεμών, κύριος πάν-
των. ἐγὼ δ' ὁ πρὸς τοῦτον ἀντιτεταγμένος (καὶ 236
γὰρ τοῦτ' ἐξετάσαι δίκαιον) τίνος κύριος ἦν; οὐδενός· αὐτὸ γὰρ τὸ δημηγορεῖν πρῶτον, οὗ μόνου μετεῖχον ἐγώ, ἐξ ἴσου προὐτίθεθ' ὑμεῖς τοῖς παρ' ἐκείνου μισθαρνοῦσι καὶ ἐμοί, καὶ ὅσα οὗτοι περι-

Ch. 234. *προεξειλεγμένα* "previously collected," so that whatever I could levy must be extraordinary contribution. Read *ὁπλίτην δ' ἢ ἱππέα.*——*παρεσκευάκεισαν .... ἐγγυτέρω* "these traitors had so tampered with the surrounding states, as to make them more inclined to hostility than friendship."——*εισαν* is the right termination of the 3rd pl. plusq. perf., not *εσαν*.

Ch. 235. *παρὰ ταῦτα* "besides this."——*τὰ ὅπλα .... ἀεί*. Both in the summer and winter seasons. Cf. Philipp. III. p. 124, *καὶ σιωπῶ θέρος καὶ χειμῶνα, ὡς οὐδὲν διαφέρει κ.τ.λ.*——*βουλευόμενος*, after this word *οὐδ' ὑπὸ τῶν συκοφαντούντων κρινόμενος* is generally read.

γένοιντο ἐμοῦ (πολλὰ δ' ἐγίγνετο ταῦτα, δι' ἣν
237 ἕκαστον τύχοι πρόφασιν), ταῦθ' ὑπὲρ τῶν ἐχθρῶν
ἀπῆτε βεβουλευμένοι. ἀλλ' ὅμως ἐκ τοιούτων
ἐλαττωμάτων ἐγὼ συμμάχους μὲν ὑμῖν ἐποίησα
Εὐβοέας, Ἀχαιούς, Κορινθίους, Θηβαίους, Μεγα-
ρέας, Λευκαδίους, Κερκυραίους, ἀφ' ὧν μύριοι μὲν
καὶ πεντακισχίλιοι ξένοι, δισχίλιοι δ' ἱππεῖς ἄνευ
τῶν πολιτικῶν δυνάμεων συνήχθησαν· χρημάτων
δέ, ὅσων ἠδυνήθην ἐγώ, πλείστην συντέλειαν ἐποί-
238 ησα. εἰ δὲ λέγεις ἢ τὰ πρὸς Θηβαίους δίκαια,
Αἰσχίνη, ἢ τὰ πρὸς Βυζαντίους ἢ τὰ πρὸς Εὐ-
βοέας, ἢ περὶ τῶν ἴσων νυνὶ διαλέγῃ, πρῶτον μὲν
ἀγνοεῖς ὅτι καὶ πρότερον τῶν ὑπὲρ τῶν Ἑλλήνων
ἐκείνων ἀγωνισαμένων τριήρων, τριακοσίων οὐσῶν
τῶν πασῶν, τὰς διακοσίας ἡ πόλις παρέσχετο,
καὶ οὐκ ἐλαττοῦσθαι νομίζουσα οὐδὲ κρίνουσα
τοὺς ταῦτα συμβουλεύσαντας οὐδὲ ἀγανακτοῦσα
ἐπὶ τούτοις ἑωρᾶτο (αἰσχρὸν γάρ), ἀλλὰ τοῖς
θεοῖς ἔχουσα χάριν, εἰ κοινοῦ κινδύνου τοῖς Ἕλ-
λησι περιστάντος αὐτὴ διπλάσια τῶν ἄλλων εἰς
239 τὴν ἁπάντων σωτηρίαν παρέσχετο. εἶτα κενὰς
χαρίζῃ χάριτας τουτοισὶ συκοφαντῶν ἐμέ. τί

Ch. 236. *δι' ἣν . . . . πρόφασιν* "through whatever plausible arguments they used in each case."

Ch. 237. *ἐκ τοιούτων ἐλαττωμάτων* "in spite of these disadvantages." *ἐλαττοῦμαι*, ch. 3.——*ἄνευ τῶν πολιτικῶν δυνάμεων* "besides the free citizens who served," not Athenians, but of the allies. Æschines (Ctes. 97 and 146) says the number of mercenaries employed was 10,000. But he does not reckon in those sent by the Thebans, with whom alliance was concluded after the events he is mentioning. These allies did not all fight at Chæronæa.——*ὅσων ἠδυνήθην* "from as many states as I could," scil. from all those who did not send troops.

Ch. 238. *περὶ τῶν ἴσων* "about equality of contribution, *i. e.* that Athens ought to contribute to the war exactly as much as the other states, and no more. See Æsch. in Ctes. 143, *τῶν εἰς τὸν πόλεμον ἀναλωμάτων τὰ δύο μέρη ὑμῖν ἀνέθηκε, τὸ δὲ τρίτον μέρος Θηβαίοις.*

γὰρ νῦν λέγεις οἷα ἐχρῆν πράττειν, ἀλλ' οὐ τότ' ὢν ἐν τῇ πόλει καὶ παρὼν ταῦτ' ἔγραφες, εἴ περ ἐνεδέχετο παρὰ τοὺς παρόντας καιρούς, ἐν οἷς οὐχ ὅσα ἠβουλόμεθα ἀλλ' ὅσα δοίη τὰ πράγματ' ἔδει δέχεσθαι· ὁ γὰρ ἀντωνούμενος καὶ ταχὺ τοὺς παρ' ἡμῶν ἀπελαυνομένους προσδεξόμενος καὶ χρήματα προσθήσων ὑπῆρχεν ἕτοιμος.

Ἀλλ' εἰ νῦν ἐπὶ τοῖς πεπραγμένοις κατηγορίας 240
ἔχω, τί ἂν οἴεσθε, εἰ τότ' ἐμοῦ περὶ τούτου ἀκριβολογουμένου ἀπῆλθον αἱ πόλεις καὶ προσέθεντο Φιλίππῳ, καὶ ἅμα Εὐβοίας καὶ Θηβῶν καὶ Βυζαντίου κύριος κατέστη, τί ποιεῖν ἂν ἢ τί λέγειν
τοὺς ἀσεβεῖς ἀνθρώπους τουτουσί; οὐχ ὡς ἐξε- 241
δόθησαν, ἀπηλάθησαν, βουλόμενοι μεθ' ἡμῶν εἶναι; εἶτα τοῦ μὲν Ἑλλησπόντου διὰ Βυζαντίων ἐγκρατὴς καθέστηκε, καὶ τῆς σιτοπομπίας τῆς τῶν Ἑλλήνων κύριος, πόλεμος δ' ὅμορος καὶ βαρὺς εἰς τὴν Ἀττικὴν διὰ Θηβαίων κεκόμισται, ἄπλους δ' ἡ θάλαττα ὑπὸ τῶν ἐκ τῆς Εὐβοίας ὁρμωμένων λῃστῶν γέγονεν; οὐκ ἂν ταῦτ' ἔλεγον,
καὶ πολλά γε πρὸς τούτοις ἕτερα; πονηρόν, ὦ 242
ἄνδρες Ἀθηναῖοι, πονηρὸν ὁ συκοφάντης ἀεὶ καὶ πανταχόθεν βάσκανον καὶ φιλαίτιον· τοῦτο δὲ

Ch. 239. *παρὰ τοὺς πάροντας καίρους.* Schæfer says *παρὰ* = *διὰ* here. But it is better to take it as above, ch. 13, *παρ' αὐτὰ τἀδικήματα*, transl. "if it was possible to do so at the time when the emergencies were before us."——*ὅσα ἠβουλόμεθα*, definite things, therefore the indicative is used; *δοίη*, indefinite things, therefore the optative.——*ὁ ἀντωνούμενος* "he that was bidding against us."

Ch. 241. *εἶτα....γέγονεν.* All this is supposed to be spoken by the adversary in the "directa oratio."——*ἄπλους*, impassable, impracticable for navigation." *ἁπλοῦς* "simple."

Ch. 242. *πονηρὸν.* This use of the neuter is peculiarly emphatic. Dissen remarks on this passage: "ut hìc contemptus significatur, sic in illo notissimo 'triste lupus stabulis' terroris notio augetur neutro." Cf. Plat. Theæt. p. 195, b.——*τοῦτο δὲ*

καὶ φύσει κίναδος τἀνθρώπιόν ἐστιν, οὐδὲν ἐξ ἀρ-
χῆς ὑγιὲς πεποιηκὸς οὐδ' ἐλεύθερον, αὐτοτραγικὸς
πίθηκος, ἀρουραῖος Οἰνόμαος, παράσημος ῥήτωρ.
τί γὰρ ἡ σὴ δεινότης εἰς ὄνησιν ἥκει πατρίδι;
νῦν ἡμῖν λέγεις περὶ τῶν παρεληλυθότων; ὥσπερ
243 *ἂν εἴ τις ἰατρὸς ἀσθενοῦσι μὲν τοῖς κάμνουσιν*
εἰσιὼν μὴ λέγοι μηδὲ δεικνύοι δι' ὧν ἀποφεύξον-
ται τὴν νόσον, ἐπειδὴ δὲ τελευτήσειέ τις αὐτῶν
καὶ τὰ νομιζόμενα αὐτῷ φέροιτο, ἀκολουθῶν ἐπὶ
τὸ μνῆμα διεξίοι "εἰ τὸ καὶ τὸ ἐποίησεν ἄνθρω-
πος οὑτοσί, οὐκ ἂν ἀπέθανεν." ἐμβρόντητε, εἶτα
νῦν λέγεις;

244 *Οὐ τοίνυν οὐδὲ τὴν ἧτταν, εἰ ταύτῃ γαυριᾷς*
ἐφ' ᾗ στένειν σε ὦ κατάρατε προσῆκεν, ἐν οὐδενὶ
τῶν παρ' ἐμοὶ γεγονυῖαν εὑρήσετε τῇ πόλει. οὑ-
τωσὶ δὲ λογίζεσθε. οὐδαμοῦ πώποθ', ὅποι πρεσ-
βευτὴς ἐπέμφθην ὑφ' ὑμῶν ἐγώ, ἡττηθεὶς ἀπῆλθον
τῶν παρὰ Φιλίππου πρέσβεων, οὐκ ἐκ Θετταλίας,
οὐκ ἐξ Ἀμβρακίας, οὐκ ἐξ Ἰλλυριῶν, οὐ παρὰ

....*παράσημος ῥήτωρ* "but this creature is a fox by his very nature; since from the first he has never done a single honest or liberal action—a veritable tragic ape—an Œnomaus for rustic audiences—a counterfeit orator."——*ἀρουραῖος*, not "a clownish, bad actor," but acting in the country, at the rural Dionysia; wherefore in ch. 180 we are expressly told that Æschines took the part of Œnomaus *ἐν Κολλύτῳ* (one of the Attic demes).——*παρασημος*, metaph. *ἀπὸ κόμματος* "base-coined." Cf. Arist. Acharn. *ἀνδράρια μοχθηρά, παρακεκομμένα, ἄτιμα, καὶ παράσημα*, and Ranæ, 695.

Ch. 243. *ἰατρός.* Æschines anticipates this argument Ctes. 255.——*ἀσθενοῦσι τοῖς κάμνουσι* "to his patients when lying ill." *ἀσθενέω* = Lat. "cubo."——*ἀποφεύξονται.* The tense denotes the facility of escape, "by the use of what remedies they would *in all probability* escape."——*διεξίοι* "should go through the technical details," *i. e.* should enumerate all the possible remedies in detail.——*ἐμβρόντητε....λέγεις* "thou lunatic—after this, dost thou still open thy lips?"

Ch. 244. *γαυριᾷς* "exult," probably *γαῦρος* is akin to *γαίω, γήθω, ἀγαυὸς, ἄγαμαι.*——*Θετταλίας, Ἀμβρακίας, Ἰλλυριῶν.* All

τῶν Θρᾳκῶν βασιλέων, οὐκ ἐκ Βυζαντίου, οὐκ ἄλ-
λοθεν οὐδαμόθεν, οὐ τὰ τελευταῖα ἐκ Θηβῶν, ἀλλ'
ἐν οἷς κρατηθεῖεν οἱ πρέσβεις αὐτοῦ τῷ λόγῳ,
ταῦτα τοῖς ὅπλοις ἐπιὼν κατεστρέφετο. ταῦτ' 245
οὖν ἀπαιτεῖς παρ' ἐμοῦ, καὶ οὐκ αἰσχύνει τὸν
αὐτὸν εἴς τε μαλακίαν σκώπτων καὶ τῆς Φιλίπ-
που δυνάμεως ἀξιῶν ἕνα ὄντα κρείττω γενέσθαι;
καὶ ταῦτα τοῖς λόγοις; τίνος γὰρ ἄλλου κύριος
ἦν ἐγώ; οὐ γὰρ τῆς γε ἑκάστου ψυχῆς, οὐδὲ τῆς
τύχης τῶν παραταξαμένων, οὐδὲ τῆς στρατηγίας,
ἧς ἔμ' ἀπαιτεῖς εὐθύνας· οὕτω σκαιὸς εἶ. ἀλλὰ 246
μὴν ὧν γ' ἂν ὁ ῥήτωρ ὑπεύθυνος εἴη, πᾶσαν ἐξέ-
τασιν λαμβάνετε. οὐ παραιτοῦμαι. τίνα οὖν ἐστι
ταῦτα; ἰδεῖν τὰ πράγματα ἀρχόμενα καὶ προαι-
σθέσθαι καὶ προειπεῖν τοῖς ἄλλοις. ταῦτα πέ-
πρακταί μοι. καὶ ἔτι τὰς ἑκασταχοῦ βραδυτῆτας
ὄκνους ἀγνοίας φιλονεικίας, ἃ πολιτικὰ ταῖς πό-
λεσι πρόσεστιν ἁπάσαις καὶ ἀναγκαῖα ἁμαρτή-
ματα, ταῦθ' ὡς εἰς ἐλάχιστα συστεῖλαι, καὶ
τοὐναντίον εἰς ὁμόνοιαν καὶ φιλίαν καὶ τοῦ τὰ
δέοντα ποιεῖν ὁρμὴν προτρέψαι. καὶ ταῦτά μοι
πάντα πεποίηται, καὶ οὐδεὶς μή ποθ' εὕρῃ κατ'
ἐμὲ οὐδὲν ἐλλειφθέν. εἰ τοίνυν τις ἔροιτο ὁντι- 247
νοῦν, τίσι τὰ πλεῖστα Φίλιππος ὧν κατέπραξε
διῳκήσατο, πάντες ἂν εἴποιεν τῷ στρατοπέδῳ καὶ

these embassies appear to have followed each other in the order given by Demosthenes, about the time of Philip's war with the Illyrians. —— Θρακῶν Βασιλεῖς were Teres and Cersobleptes. Æschines mentions this embassy, Ctes. 256.——σκαιὸς, see on ch. 120.

Ch. 246. *οὐ παραιτοῦμαι* "I do not beg off," ask to be excused—non deprecor.——*πολιτικὰ = οἰκεῖα* "inherent in, natural to," we may say "constitutional defects."——*εἰς ἐλάχιστα συστεῖλαι* "to contract (prop. furl) into the smallest possible range." *ὁρμὴν* "impulse."

τῷ διδόναι καὶ διαφθείρειν τοὺς ἐπὶ τῶν πραγμάτων. οὐκοῦν τῶν μὲν δυνάμεων οὔτε κύριος οὔθ' ἡγεμὼν ἦν ἐγώ, ὥστε οὐδ' ὁ λόγος τῶν κατὰ ταῦτα πραχθέντων πρὸς ἐμέ. καὶ μὴν τῷ διαφθαρῆναι χρήμασιν ἢ μὴ κεκράτηκα Φιλίππου· ὥσπερ γὰρ ὁ ὠνούμενος νενίκηκε τὸν λαβόντα, ἐὰν πρίηται, οὕτως ὁ μὴ λαβὼν καὶ διαφθαρεὶς νενίκηκε τὸν ὠνούμενον. ὥστε ἀήττητος ἡ πόλις τὸ κατ' ἐμέ.

248 Ἃ μὲν τοίνυν ἐγὼ παρεσχόμην εἰς τὸ δικαίως τοιαῦτα γράφειν τοῦτον περὶ ἐμοῦ, πρὸς πολλοῖς ἑτέροις ταῦτα καὶ παραπλήσια τούτοις ἐστίν, ἃ δ' οἱ πάντες ὑμεῖς, ταῦτ' ἤδη λέξω. μετὰ γὰρ τὴν μάχην εὐθὺς ὁ δῆμος, εἰδὼς καὶ ἑωρακὼς πάντα ὅσα ἔπραττον ἐγώ, ἐν αὐτοῖς τοῖς δεινοῖς καὶ φοβεροῖς ἐμβεβηκώς, ἡνίκ' οὐδ' ἀγνωμονῆσαί τι θαυμαστὸν ἦν τοὺς πολλοὺς πρὸς ἐμέ, πρῶτον μὲν περὶ σωτηρίας τῆς πόλεως τὰς ἐμὰς γνώμας ἐχειροτόνει, καὶ πάνθ' ὅσα τῆς φυλακῆς ἕνεκα ἐπράττετο, ἡ διάταξις τῶν φυλάκων, αἱ τάφροι, τὰ εἰς τὰ τείχη χρήματα, διὰ τῶν ἐμῶν ψηφισμάτων ἐγίγνετο· ἔπειθ' αἱρούμενος σιτώνην ἐκ πάντων ἐμὲ ἐχειροτόνησεν ὁ δῆμος. καὶ μετὰ

Ch. 247. *κατέπραξε*, see on ch. 86 and 178.——*καὶ μὴν . . . . Φιλίππου* "Nay more: in the question as to whether or no I was corrupted by bribes, I have got the better of Philip: for just as the bidder has obtained an advantage over the receiver, if he succeeds in purchasing his services, so also he who refuses to be corrupted has obtained an advantage over the bidder."——*πρίηται*, aorist subj. Dissen reads *ὁ μὴ λαβὼν μηδὲ διαφθαρείς*, which is preferable.

Ch. 248. *ἡνίκ' . . . . ἐμέ* "when it was by no means a matter for surprise that the majority should feel harshly disposed towards me."——*εἰς τὰ τείχη* "for the restoration of the walls." It was on this occasion that Demosthenes gave three talents out of his private fortune.

ταῦτα συστάντων οἷς ἦν ἐπιμελὲς κακῶς ἐμέ 249 ποιεῖν, καὶ γραφὰς εὐθύνας εἰσαγγελίας, πάντα ταῦτ' ἐπαγόντων μοι, οὐ δι' ἑαυτῶν τό γε πρῶτον, ἀλλὰ δι' ὧν μάλισθ' ὑπελάμβανον ἀγνοήσεσθαι (ἴστε γὰρ δήπου καὶ μέμνησθε ὅτι τοὺς πρώτους χρόνους κατὰ τὴν ἡμέραν ἑκάστην ἐκρινόμην ἐγώ, καὶ οὔτ' ἀπόνοια Σωσικλέους οὔτε συκοφαντία Φιλοκράτους οὔτε Διώνδου καὶ Μελάντου μανία οὔτ' ἄλλ' οὐδὲν ἀπείρατον ἦν τούτοις κατ' ἐμοῦ), ἐν τοίνυν τούτοις πᾶσι μάλιστα μὲν διὰ τοὺς θεούς, δεύτερον δὲ δι' ὑμᾶς καὶ τοὺς ἄλλους Ἀθηναίους ἐσωζόμην. δικαίως· τοῦτο γὰρ καὶ ἀληθές ἐστι καὶ ὑπὲρ τῶν ὀμωμοκότων καὶ γνόντων τὰ εὔορκα δικαστῶν. οὐκοῦν ἐν μὲν οἷς εἰσ- 250
ηγγελλόμην, ὅτ' ἀπεψηφίζεσθέ μου καὶ τὸ μέρος τῶν ψήφων τοῖς διώκουσιν οὐ μετεδίδοτε, τότ' ἐψηφίζεσθε τὰ ἄριστά με πράττειν· ἐν οἷς δὲ τὰς γραφὰς ἀπέφευγον, ἔννομα καὶ γράφειν καὶ λέγειν ἀπεδεικνύμην· ἐν οἷς δὲ τὰς εὐθύνας ἐπεσημαίνεσθε, δικαίως καὶ ἀδωροδοκήτως πάντα πεπρᾶχθαί μοι προσωμολογεῖτε. τούτων οὖν οὕτως

Ch. 249. ἀπόνοια "recklessness," dementia: so ἀπονενοημένος = demens. Diondas is mentioned in ch. 222, as having unsuccessfully opposed Aristomius' decree to crown Demosthenes. Nothing is known of Sosicles and Melanthus. Philocrates of the borough Eleusis, must not be confounded with Philocrates the Agnusian, who had been condemned to death, and was now living in exile, see ch. 17.——τοῦτο γὰρ....δικαστῶν "for this verdict is both true, and such as becomes sworn judges who made their decision consistently with the oath they had taken." For the difference between εὔορκος and ἔνορκος, see Buttmann's Index in Midiam. εὔορκος "in accordance with an oath," opp. to ἐπίορκος.—ἔνορκος, simply "bound by an oath."

Ch. 250. γραφὰς, scil. παρανόμων .... ἐπεσημαίνεσθε "you affixed your seals to my accounts"; this was done by the λογισταί, or commissioners for auditing the accounts of public officers, see Dict. Antiq. p. 478.

ἐχόντων τί προσῆκον ἢ τί δίκαιον ἦν τοῖς ὑπ' ἐμοῦ πεπραγμένοις θέσθαι τὸν Κτησιφῶντα ὄνομα, οὐχ ὃ τὸν δῆμον ἑώρα τιθέμενον, οὐχ ὃ τοὺς ὀμωμοκότας δικαστάς, οὐχ ὃ τὴν ἀλήθειαν παρὰ πᾶσι βεβαιοῦσαν;

251 *Ναί, φησίν, ἀλλὰ τὸ τοῦ Κεφάλου καλόν, τὸ μηδεμίαν γραφὴν φεύγειν. καὶ νὴ Δί' εὔδαιμόν γε. ἀλλὰ τί μᾶλλον ὁ πολλάκις μὲν φυγὼν μηδεπώποτε δ' ἐξελεγχθεὶς ἀδικῶν ἐν ἐγκλήματι γίγνοιτ' ἂν διὰ τοῦτο δικαίως; καίτοι πρός γε τοῦτον, ἄνδρες Ἀθηναῖοι, καὶ τὸ τοῦ Κεφάλου καλὸν εἰπεῖν ἔστι μοι· οὐδεμίαν γὰρ πώποτ' ἐγράψατό με οὐδ' ἐδίωξε γραφήν, ὥστε ὑπὸ σοῦ γε ὡμολόγημαι μηδὲν εἶναι τοῦ Κεφάλου χείρων πολίτης.*

252 *Πανταχόθεν μὲν τοίνυν ἄν τις ἴδοι τὴν ἀγνωμοσύνην αὐτοῦ καὶ τὴν βασκανίαν, οὐχ ἥκιστα δ' ἀφ' ὧν περὶ τῆς τύχης διελέχθη. ἐγὼ δ' ὅλως μέν, ὅστις ἄνθρωπος ὢν ἀνθρώπῳ τύχην προφέρει, ἀνόητον ἡγοῦμαι· ἣν γὰρ ὁ βέλτιστα πράττειν νομίζων καὶ ἀρίστην ἔχειν οἰόμενος οὐκ οἶδεν, εἰ μενεῖ τοιαύτη μέχρι τῆς ἑσπέρας, πῶς χρὴ περὶ ταύτης λέγειν ἢ πῶς ὀνειδίζειν ἑτέρῳ; ἐπειδὴ δ' οὗτος πρὸς πολλοῖς ἄλλοις καὶ περὶ τούτων ὑπερηφάνως χρῆται τῷ λόγῳ, σκέψασθ' ὦ ἄνδρες*

Ch. 251. *Ναί, φησίν....φεύγειν* "Nay," he answers, "but the boast of Cephalus was a glorious one, that he had never been defendant in a single indictment." For the quasi-negative sense of *ναί* (=English "nay"), see Mr. Shilleto's Appendix to his edition of the Fals. Legat. Cephalus; see above, 219, and Æsch. in Ctes. 194.——*νὴ Δία* is not ironical here.——*πρός γε τοῦτον* "at any rate as far as Æschines is concerned."

Ch. 252—276. Comparison of the fortune which had attended Æschines and Demosthenes.

Ch. 252. *διελέχθη*, see Æsch. in Ctes. ch. 157.——*προφέρει* here=*ἀναφέρει* "exprobrat." Cf. Hom. Iliad, II. 251; III. 64,

Ἀθηναῖοι καὶ θεωρήσατε ὅσῳ καὶ ἀληθέστερον καὶ
ἀνθρωπινώτερον ἐγὼ περὶ τῆς τύχης τούτου δια-
λεχθήσομαι. ἐγὼ τὴν τῆς πόλεως τύχην ἀγαθὴν 253
ἡγοῦμαι, καὶ ταῦθ' ὁρῶ καὶ τὸν Δία τὸν Δωδω-
ναῖον ὑμῖν μαντευόμενον, τὴν μέντοι τῶν πάντων
ἀνθρώπων, ἣ νῦν ἐπέχει, χαλεπὴν καὶ δεινήν· τίς
γὰρ Ἑλλήνων ἢ τίς βαρβάρων οὐ πολλῶν κακῶν
ἐν τῷ παρόντι πεπείραται; τὸ μὲν τοίνυν προε- 254
λέσθαι τὰ κάλλιστα καὶ τὸ τῶν οἰηθέντων Ἑλ-
λήνων, εἰ πρόοιντο ἡμᾶς, ἐν εὐδαιμονίᾳ διάξειν,
αὐτῶν ἄμεινον πράττειν τῆς ἀγαθῆς τύχης τῆς
πόλεως εἶναι τίθημι· τὸ δὲ προσκροῦσαι καὶ μὴ
πάνθ' ὡς ἠβουλόμεθ' ἡμῖν συμβῆναι τῆς τῶν ἄλ-
λων ἀνθρώπων τύχης τὸ ἐπιβάλλον ἐφ' ἡμᾶς
μέρος μετειληφέναι νομίζω τὴν πόλιν. τὴν δ' 255
ἰδίαν τύχην τὴν ἐμὴν καὶ τὴν ἑνὸς ἡμῶν ἑκά-
στου ἐν τοῖς ἰδίοις ἐξετάζειν δίκαιον εἶναι νο-
μίζω. ἐγὼ μὲν οὑτωσὶ περὶ τῆς τύχης ἀξιῶ,
ὀρθῶς καὶ δικαίως, ὡς ἐμαυτῷ δοκῶ, νομίζω δὲ
καὶ ὑμῖν· ὁ δὲ τὴν ἰδίαν τύχην τὴν ἐμὴν τῆς
κοινῆς τῆς πόλεως κυριωτέραν εἶναί φησι, τὴν
μικρὰν καὶ φαύλην τῆς ἀγαθῆς καὶ μεγάλης. καὶ
πῶς ἔνι τοῦτο γενέσθαι;

Orat. in Meid. p. 576.——χρῆσθαι τῷ λόγῳ, a strong expression for λέγειν, only used in connexion with some qualifying adverb, as here; so above, ch. 233, δικαιῶς χρήσομαι τῷ λόγῳ.——ἀνθρωπινώτερον "more humbly."

Ch. 253. ἐγὼ....ἡγοῦμαι. To prove this he quotes the well-known verses of Solon in Fals. Leg. p. 421. Compare a similar passage in Epist. Demosth. IV. p. 1487.——ἐπέχει, in its first sense, "obtains," here "prevails."

Ch. 254. τῶν Ἑλλήνων. He alludes more particularly to the Peloponnesian states, most of whom were neutral at the battle of Chæronæa.——προσκροῦσαι "that we received a shock."——τὸ ἐπίβαλλον....μέρος "the part that falls to our share," see below, ch. 272, and comp. Herod. IV. 115.

Ch. 255. ἀξιῶ "arbitror" (Schæfer) "I hold."——κυριωτέραν "more influential."

256 Καὶ μὴν εἴ γε τὴν ἐμὴν τύχην πάντως ἐξετάζειν Αἰσχίνη προαιρεῖ, πρὸς τὴν σαυτοῦ σκόπει, κἂν εὕρῃς τὴν ἐμὴν βελτίω τῆς σῆς, παῦσαι λοιδορούμενος αὐτῇ. σκόπει τοίνυν εὐθὺς ἐξ ἀρχῆς. καί μου πρὸς Διὸς μηδεμίαν ψυχρότητα καταγνῷ μηδείς. ἐγὼ γὰρ οὔτ' εἴ τις πενίαν προπηλακίζει, νοῦν ἔχειν ἡγοῦμαι, οὔτ' εἴ τις ἐν ἀφθόνοις τραφεὶς ἐπὶ τούτῳ σεμνύνεται· ἀλλ' ὑπὸ τῆς τουτουὶ τοῦ χαλεποῦ βλασφημίας καὶ συκοφαντίας εἰς τοιούτους λόγους ἐμπίπτειν ἀναγκάζομαι, οἷς ἐκ τῶν ἐνόντων ὡς ἂν δύνωμαι μετριώτατα χρήσομαι.

257 Ἐμοὶ μὲν τοίνυν ὑπῆρξεν, Αἰσχίνη, παιδὶ τὰ προσήκοντα διδασκαλεῖα, καὶ ἔχειν ὅσα χρὴ τὸν μηδὲν αἰσχρὸν ποιήσοντα δι' ἔνδειαν, ἐξελθόντι δὲ ἐκ παίδων ἀκόλουθα τούτοις πράττειν, χορηγεῖν, τριηραρχεῖν, εἰσφέρειν, μηδεμιᾶς φιλοτιμίας μήτε ἰδίας μήτε δημοσίας ἀπολείπεσθαι, ἀλλὰ καὶ τῇ πόλει καὶ τοῖς φίλοις χρήσιμον εἶναι, ἐπειδὴ δὲ πρὸς τὰ κοινὰ προσελθεῖν ἔδοξέ μοι, τοιαῦτα πολιτεύματα ἑλέσθαι ὥστε καὶ ὑπὸ τῆς πατρίδος καὶ ὑπ' ἄλλων Ἑλλήνων πολλῶν πολλάκις ἐστεφανῶσθαι, καὶ μηδὲ τοὺς ἐχθροὺς ὑμᾶς, ὡς οὐ καλά γ' ἦν ἃ προειλόμην, ἐπιχειρεῖν λέ-
258 γειν. ἐγὼ μὲν δὴ τοιαύτῃ συμβεβίωκα τύχῃ, καὶ

Ch. 256. πάντως "at all events" in any case.——ψυχρότητα, verte "absurditatem, ineptiam," ut est ψυχρὰ λέγειν. Xen. Symp. VI. 7, (Schæfer).——ἐκ τῶν ἐνόντων "as far as the subject will allow me—under the existing circumstances."

Ch. 257. The common reading here is φοιτᾶν εἰς τὰ προσήκοντα, κ. τ. λ.——αἰσχρὸν "mean."——ἀκόλουθα "consistently, things in keeping with my education."——εἰσφέρειν "to pay the εἰσφορὰ or extraordinary tax for war."——ὡς οὐ καλά γ' ἦν. The force of γε is "at least honourable, if not successful."

Ch. 258. συμβεβίωκα "such fortune has attended me in life."

πόλλ' ἂν ἔχων ἕτερ' εἰπεῖν περὶ αὐτῆς παραλείπω, φυλαττόμενος τὸ λυπῆσαί τινα ἐν οἷς σεμνύνομαι. σὺ δ' ὁ σεμνυνόμενος ἀνὴρ καὶ διαπτύων τοὺς ἄλλους σκόπει πρὸς ταύτην ποίᾳ τινὶ κέχρησαι τύχῃ, δι' ἣν παῖς μὲν ὢν μετὰ πολλῆς ἐνδείας ἐτράφης, ἅμα τῷ πατρὶ πρὸς τῷ διδασκαλείῳ προσεδρεύων, τὸ μέλαν τρίβων καὶ τὰ βάθρα σπογγίζων καὶ τὸ παιδαγωγεῖον κορῶν, οἰκέτου
τάξιν, οὐκ ἐλευθέρου παιδὸς ἔχων, ἀνὴρ δὲ γε- 259
νόμενος τῇ μητρὶ τελούσῃ τὰς βίβλους ἀνεγίγνωσκες καὶ τἆλλα συνεσκευωροῦ, τὴν μὲν νύκτα νεβρίζων καὶ κρατηρίζων καὶ καθαίρων τοὺς τελουμένους καὶ ἀπομάττων τῷ πηλῷ καὶ τοῖς πιτύροις καὶ ἀνιστὰς ἀπὸ τοῦ καθαρμοῦ κελεύων λέγειν "ἔφυγον κακόν, εὗρον ἄμεινον," ἐπὶ τῷ μηδένα πώποτε τηλικοῦτ' ὀλολύξαι σεμνυνόμενος
(καὶ ἔγωγε νομίζω· μὴ γὰρ οἴεσθ' αὐτὸν φθέγ- 260
γεσθαι μὲν οὕτω μέγα, ὀλολύζειν δ' οὐκ ὑπέρλαμπρον), ἐν δὲ ταῖς ἡμέραις τοὺς καλοὺς θιάσους

Comp. the frequent use of *ξύμφυτος*, as Æsch. Agam. 107, *ξύμφυτος αἴων*, Eur. Herc. Fur. 1293.——*συγγενῶς δύστηνος ὤν* "unfortunate from (coevally with) his birth."——*τὸ μέλαν τρίβων* "preparing the ink," prop. pounding.——*βάθρα* "forms."

Ch. 259. See Appendix II. for Mr. Mitchell's translation of this passage. The whole is a description of the Phrygian or Sabazian rites as practised at Athens.——*τελούσῃ* "performing the initiatory ceremonies."——*συνεσκευώρου* "assisted in her other impostures."——*νεβρίζων*. Mitchell is right in giving all these verbs an active signification, as *ὁρκίζω, κακίζω, ἁλίζω*, &c.——*πηλῷ* "fuller's earth."——*πίτῡρα = παιπάλη*, used in Arist. Nub. 263.——Compare with the whole passage Eur. Bacch. 695, *καὶ πρῶτα μὲν καθεῖσαν εἰς ὤμους κομὰς Νεβρίδας τ' ἀνεστείλανθ' ὅσαισιν ἁμμάτων Σύνδεσμ' ἐλέλυτο, καὶ καταστίκτους δορὰς Ὄφεσι κατεζώσαντο λιχμῶσιν γένυν.* See also v. 137 and 176 of the same play, and Arist. Ranæ, 1242, for the use of *νεβρίδες*.——*ὀλολύζω* is here in its original sense of a jubilant religious cry (see Eur. Bacch. 688) opposed to the funereal wail, Eur. Med. 1166, *εἶτ' ἀντίμολπον ἧκεν ὀλολυγῆς μέγαν κωκυτόν.* In Sept. c. Theb. 831, it is "a triumphant cry," also Eur. Elect. 691, and Ar. Equit. 612.

*ἄγων διὰ τῶν ὁδῶν, τοὺς ἐστεφανωμένους τῷ μα-
ράθῳ καὶ τῇ λεύκῃ, τοὺς ὄφεις τοὺς παρείας
θλίβων καὶ ὑπὲρ τῆς κεφαλῆς αἰωρῶν, καὶ βοῶν
εὐοῖ σαβοῖ, καὶ ἐπορχούμενος ὕης ἄττης ἄττης
ὕης, ἔξαρχος καὶ προηγεμὼν καὶ κιττοφόρος καὶ
λικνοφόρος καὶ τοιαῦτα ὑπὸ τῶν γρᾳδίων προσα-
γορευόμενος, μισθὸν λαμβάνων τούτων ἔνθρυπτα
καὶ στρεπτοὺς καὶ νεήλατα, ἐφ' οἷς τίς οὐκ ἂν
ὡς ἀληθῶς αὑτὸν εὐδαιμονίσειε καὶ τὴν αὑτοῦ*
261 *τύχην; ἐπειδὴ δ' εἰς τοὺς δημότας ἐνεγράφης
ὁπωσδήποτε, ἐῶ γὰρ τοῦτο, ἐπειδή γ' ἐνεγράφης,
εὐθέως τὸ κάλλιστον ἐξελέξω τῶν ἔργων, γραμ-
ματεύειν καὶ ὑπηρετεῖν τοῖς ἀρχιδίοις. ὡς δ'
ἀπηλλάγης ποτὲ καὶ τούτου, πάνθ' ἃ τῶν ἄλ-
λων κατηγορεῖς αὐτὸς ποιήσας, οὐ κατῄσχυνας
μὰ Δί' οὐδὲν τῶν προϋπηργμένων τῷ μετὰ ταῦτα*
262 *βίῳ, ἀλλὰ μισθώσας αὑτὸν τοῖς βαρυστόνοις ἐπι-
καλουμένοις ἐκείνοις ὑποκριταῖς, Σιμύλῳ καὶ Σω-*

Ch. 260. *μαράθῳ*, id qu. *νάρθηξ*, Bacch. 705.——*λεύκῃ* "white poplar leaves."——*ὄφεις παρείας*, Arist. Plut. 690, *κᾆτα συρίξας ἐγὼ Ὀδὰξ ἐλαβόμην, ὡς πάρειας ὢν ὄφις.* The Scholiasts interpret this word "qui inflatas habent maxillas" (*πεφυσιωμένας γνάθους*), so we may perhaps translate "puff-adders," though this snake is a native of Africa. The interpretation "brown" (or "coppered" as Mitchell has it) appears to confound *πάρειας* with a doubtful adject. *πάρωος*.——*ἔξαρχος . . . . νεήλατα* "leader of the chorus, master of the ceremonies, casket-bearer, fan-bearer, with these and such like names you were greeted by all the crones in the place; and for pay, you received sweetmeats, and twists, and cakes of fresh flour."——*κιττοφόρος*, not so good a reading as *κιστοφόρος*—the chest in which the mysteries were supposed to be carried is mentioned by Tibullus, I. 8, 48.——*λίκνον*, the "mystica vannus Iacchi" of Virgil.

Ch. 261. *ἐπειδὴ γ' ἐνεγράφης*, the usual reading is *ἐπειδὴ δ' οὖν* "when as I say."

Ch. 262. *τοῖς βαρυστόνοις ἐπικαλουμένοις* "nicknamed the Lugubrious." *ἐπικαλῶ* (generally *ἀποκαλῶ* is used to express this, see Ajax, 727) not always in a bad sense; in a good one. Æsch. Ctes. 182, *Ἀριστείδης ὁ δικαῖος ἐπικαλούμενος* "surnamed

κράτει, ἐτριταγωνίστεις, σῦκα καὶ βότρυς καὶ ἐλάας συλλέγων ὥσπερ ὀπωρώνης ἐκ τῶν ἀλλοτρίων χωρίων, πλείω λαμβάνων ἀπὸ τούτων ἢ τῶν ἀγώνων, οὓς ὑμεῖς περὶ τῆς ψυχῆς ἠγωνίζεσθε· ἦν γὰρ ἄσπονδος καὶ ἀκήρυκτος ὑμῖν πρὸς τοὺς θεατὰς πόλεμος, ὑφ' ὧν πολλὰ τραύματ' εἰληφὼς εἰκότως τοὺς ἀπείρους τῶν τοιούτων κινδύνων ὡς δειλοὺς σκώπτεις.
263 ἀλλὰ γὰρ παρεὶς ὧν τὴν πενίαν αἰτιάσαιτ' ἄν τις, πρὸς αὐτὰ τὰ τοῦ τρόπου σου βαδιοῦμαι κατηγορήματα. τοιαύτην γὰρ εἵλου πολιτείαν, ἐπειδή ποτε καὶ τοῦτ' ἐπῆλθέ σοι ποιῆσαι, δι' ἣν εὐτυχούσης μὲν τῆς πατρίδος λαγὼ βίον ἔζης δεδιὼς καὶ τρέμων καὶ ἀεὶ πληγήσεσθαι προσδοκῶν ἐφ' οἷς σαυτῷ συνήδεις ἀδικοῦντι, ἐν οἷς δ' ἠτύχησαν οἱ ἄλλοι, θρασὺς ὢν ὑφ' ἁπάντων ὦψαι.
264 καίτοι ὅστις χιλίων πολιτῶν ἀποθανόντων ἐθάρρησε, τί οὗτος παθεῖν ὑπὸ τῶν ζώντων δίκαιός ἐστιν; πολλὰ τοίνυν ἕτερ' εἰπεῖν ἔχων περὶ αὐτοῦ παραλείψω· οὐ γὰρ ὅσ' ἂν δείξαιμι προσόντ' αἰσχρὰ τούτῳ καὶ ὀνείδη, πάντ' οἶμαι δεῖν εὐχερῶς λέγειν, ἀλλ' ὅσα μηδὲν αἰσχρόν ἐστιν εἰπεῖν ἐμοί.

265 Ἐξέτασον τοίνυν παρ' ἄλληλα τὰ σοὶ κἀμοὶ

the Just."——σῦκα....ἠγωνίζεσθε. The reading in the text appears to be right, except perhaps in omitting ἔκεινος after ὀπωρώνης. The probable meaning of this difficult passage is "picking up figs and bunches of grapes and olives (which were thrown at you on the stage) just like a fruit-gatherer (if ἔκεινος "the fruit-gatherer in the story") from other people's orchards, and getting more out of them than out of the battles which you had to fight for your lives."——πλείω λαβών. There is no necessity to read τραύματα here: it expresses a *double entendre*, "getting more" either profit or hard knocks.——ἐλάας, an exception to the general rule, by which the names of trees end in *α*, of fruit in *ον*.

Ch. 263. τρόπου "your character."——δι' ἥν. Resolve this into ὥστε δι' αὐτήν.

βεβιωμένα, πράως, μὴ πικρῶς, Αἰσχίνη· εἶτ' ἐρώτησον τουτουσὶ τὴν ποτέρου τύχην ἂν ἕλοιθ' ἕκαστος αὐτῶν. ἐδίδασκες γράμματα, ἐγὼ δ' ἐφοίτων. ἐτέλεις, ἐγὼ δ' ἐτελούμην. ἐγραμμάτευες, ἐγὼ δ' ἠκκλησίαζον. ἐτριταγωνίστεις, ἐγὼ δ' ἐθεώρουν. ἐξέπιπτες, ἐγὼ δ' ἐσύριττον. ὑπὲρ τῶν ἐχθρῶν πεπολίτευσαι πάντα, ἐγὼ δ' ὑπὲρ τῆς πατρίδος.
266 ἐῶ τἆλλα, ἀλλὰ νυνὶ τήμερον ἐγὼ μὲν ὑπὲρ τοῦ στεφανωθῆναι δοκιμάζομαι, τὸ δὲ μηδ' ὁτιοῦν ἀδικεῖν ἀνωμολόγημαι, σοὶ δὲ συκοφάντῃ μὲν εἶναι δοκεῖν ὑπάρχει, κινδυνεύεις δὲ εἴτε δεῖ σ' ἔτι τοῦτο ποιεῖν, εἴτ' ἤδη πεπαῦσθαι μὴ μεταλαβόντα τὸ πέμπτον μέρος τῶν ψήφων. ἀγαθῇ γε, οὐχ ὁρᾷς; τύχῃ συμβεβιωκὼς τῆς ἐμῆς κατηγορεῖς.

267 Φέρε δὴ καὶ τὰς τῶν λειτουργιῶν μαρτυρίας, ὧν λελειτούργηκα, ὑμῖν ἀναγνῶ· παρ' ἃς παρανάγνωθι καὶ σύ μοι τὰς ῥήσεις ἃς ἐλυμαίνου,

ἥκω νεκρῶν κευθμῶνα καὶ σκότου πύλας

καὶ

κακαγγελεῖν μὲν ἴσθι μὴ θέλοντά με,

Ch. 265. *γράμματα.* Mitchell, on Arist. Equit. 187, says, "Since *letters* served the purpose of *figures* among the ancients, *γράμματα* may be considered as equivalent to our 'reading, writing, and arithmetic.'"——*ἐφοίτων* "went to school": *φοιτάω* used of any *regular* visiting, as of a day-scholar to the *διδασκαλεῖον* (Cf. Arist. Nub. 916, Equit. 1235), a lover to his mistress, a wrestler to the palæstra, &c. *ἐγραμμάτευες*, see on ch. 127.——*ἐξέπιπτες*, explosus es, "you were hissed off the stage." The active of this would be *ἐκβάλλω*, Fals. Leg. p. 389, *ἐξεβάλλετε αὐτὸν καὶ ἐσυρίττετε.* Plat. Gorg. 517, *οὐ γὰρ ἂν ἐξέπεσον.* Arist. Equit. 507.——*ἐτέλεις* (sup.) in Sabaziis, *ἐτελούμην* in Eleusiniis, Dissen. After *ἐτελούμην* most MSS. have *ἐχόρευες, ἐγὼ δ' ἐχορήγουν.*

Ch. 266. *πεπαῦσθαι*, see on ch. 82, fin.

Ch. 267. *παρ' ἃς . . . . ἐλυμαίνου* "as a parallel to which, pr'ythee (*μοι*) read the speeches that you used to murder."——*ἐλυμαίνου.* In ch. 180, we have *ἐπέτριψας* used in this sense.——*κακαγγελεῖν . . . . θέλοντά με.* This line is not in any existing play.——*πονηρὸν*

καὶ κακὸν κακῶς σε μάλιστα μὲν οἱ θεοί, ἔπειτα οὗτοι πάντες ἀπολέσειαν, πονηρὸν ὄντα καὶ πολίτην καὶ τριταγωνιστήν.

Λέγε τὰς μαρτυρίας.

ΜΑΡΤΥΡΙΑΙ.

Ἐν μὲν τοίνυν τοῖς πρὸς τὴν πόλιν τοιοῦτος· 268
ἐν δὲ τοῖς ἰδίοις εἰ μὴ πάντες ἴστε ὅτι κοινὸς
καὶ φιλάνθρωπος καὶ τοῖς δεομένοις ἐπαρκῶν,
σιωπῶ καὶ οὐδὲν ἂν εἴποιμι οὐδὲ παρασχοίμην
περὶ τούτων οὐδεμίαν μαρτυρίαν, οὔτ' εἴ τινας ἐκ
τῶν πολεμίων ἐλυσάμην, οὔτ' εἴ τισι θυγατέρας
συνεξέδωκα, οὔτε τῶν τοιούτων οὐδέν. καὶ γὰρ
οὕτω πως ὑπείληφα. ἐγὼ νομίζω τὸν μὲν εὖ πα- 269
θόντα δεῖν μεμνῆσθαι πάντα τὸν χρόνον, τὸν δὲ
ποιήσαντα εὐθὺς ἐπιλελῆσθαι, εἰ δεῖ τὸν μὲν χρη-
στοῦ τὸν δὲ μὴ μικροψύχου ποιεῖν ἔργον ἀνθρώ-
που. τὸ δὲ τὰς ἰδίας εὐεργεσίας ὑπομιμνήσκειν
καὶ λέγειν μικροῦ δεῖν ὅμοιόν ἐστι τῷ ὀνειδίζειν.
οὐ δὴ ποιήσω τοιοῦτον οὐδέν, οὐδὲ προαχθήσομαι,
ἀλλ' ὅπως ποθ' ὑπείλημμαι περὶ τούτων, ἀρκεῖ
μοι.

Βούλομαι δὲ τῶν ἰδίων ἀπαλλαγεὶς ἔτι μικρὰ 270

....τριταγωνιστήν "seeing that you are villainously bad, both as a citizen and as—an actor of third-rate parts." A similar instance of anticlimax παρὰ προσδοκίαν, or bathos, occurs in Fals. Leg. 109, ὧν οἶμαι πονηρὸς καὶ θεοῖς ἔχθρος....καὶ γραμματεύς.

Ch. 268. κοινὸς "charitable," φιλάνθρωπος "humane."——ἐλυσάμην "ransomed," λῦσαι would be "to set free gratuitously."——τοῖς δεομένοις ἐπαρκῶν "a helper of the needy."——συνεξέδωκα "I shared in portioning out," *i.e.* to marriage. Cf. Æsch. Ctes. 158.——Ἀριστείδην.... οὗ τελευτήσαντος τὰς θυγάτερας ἐξέδωκεν ὁ δῆμος.

Ch. 269. οὐδὲ προαχθήσομαι....ἀρκεῖ μοι "nothing shall induce me to do so: but I rest satisfied with the opinion that has been generally conceived of me in these matters."

πρὸς ὑμᾶς εἰπεῖν περὶ τῶν κοινῶν. εἰ μὲν γὰρ
ἔχεις, Αἰσχίνη, τῶν ὑπὸ τοῦτον τὸν ἥλιον εἰπεῖν
ἀνθρώπων ὅστις ἀθῷος τῆς Φιλίππου πρότερον
καὶ νῦν τῆς Ἀλεξάνδρου δυναστείας γέγονεν, ἢ
τῶν Ἑλλήνων ἢ τῶν βαρβάρων, ἔστω, συγχωρῶ
σοι τὴν ἐμὴν εἴτε τύχην εἴτε δυστυχίαν ὀνομάζειν
271 *βούλει πάντων αἰτίαν γεγενῆσθαι. εἰ δὲ καὶ τῶν*
μηδεπώποτ' ἰδόντων ἐμὲ μηδὲ φωνὴν ἀκηκοότων
ἐμοῦ πολλοὶ πολλὰ καὶ δεινὰ πεπόνθασι, μὴ
μόνον κατ' ἄνδρα ἀλλὰ καὶ πόλεις ὅλαι καὶ
ἔθνη, πόσῳ δικαιότερον καὶ ἀληθέστερον τὴν
ἁπάντων, ὡς ἔοικεν, ἀνθρώπων τύχην κοινὴν καὶ
φοράν τινα πραγμάτων χαλεπὴν καὶ οὐχ οἵαν
272 *ἔδει τούτων αἰτίαν ἡγεῖσθαι; σὺ τοίνυν ταῦτ'*
ἀφεὶς ἐμὲ τὸν παρὰ τουτοισὶ πεπολιτευμένον αἰ-
τιᾷ, καὶ ταῦτ' εἰδὼς ὅτι, καὶ εἰ μὴ τὸ ὅλον,
μέρος γ' ἐπιβάλλει τῆς βλασφημίας ἅπασι, καὶ
μάλιστα σοί. εἰ μὲν γὰρ ἐγὼ κατ' ἐμαυτὸν αὐ-
τοκράτωρ περὶ τῶν πραγμάτων ἐβουλευόμην, ἦν
273 *ἂν τοῖς ἄλλοις ῥήτορσιν ὑμῖν ἐμὲ αἰτιᾶσθαι· εἰ*
δὲ παρῆτε μὲν ἐν ταῖς ἐκκλησίαις ἁπάσαις, ἀεὶ
δ' ἐν κοινῷ τὸ συμφέρον ἡ πόλις προὐτίθει σκο-
πεῖν, πᾶσι δὲ ταῦτ' ἐδόκει τότ' ἄριστ' εἶναι, καὶ
μάλιστα σοί (οὐ γὰρ ἐπ' εὐνοίᾳ γ' ἐμοὶ παρε-
χώρεις ἐλπίδων καὶ ζήλου καὶ τιμῶν, ἃ πάντα
προσῆν τοῖς τότε πραττομένοις ὑπ' ἐμοῦ, ἀλλὰ

Ch. 271. *φορὰν πραγμάτων* "a crop of troubles," see on ch. 61. For *πράγματα* in the sense of "troubles," compare ch. 292, *φάσκων δι' ἐμὲ εἰς πράγματα τὴν πόλιν ἐμπεσεῖν.*

Ch. 272. *εἰ μὲν* "if, as was *not* the case."—*εἰ δὲ* "if, as *was* the case."

Ch. 273. Join *εὐνοίᾳ γ' ἐμοί,* "for certainly it was not out of good feeling towards me that you retired from the field of expectations and ambition and honours."——For *παρεχώρεις*, see on ch. 68.

τῆς ἀληθείας ἡττώμενος δηλονότι καὶ τῷ μηδὲν
ἔχειν εἰπεῖν βέλτιον), πῶς οὐκ ἀδικεῖς καὶ δεινὰ
ποιεῖς τούτοις νῦν ἐγκαλῶν, ὧν τότ' οὐκ εἶχες
λέγειν βελτίω; παρὰ μὲν τοίνυν τοῖς ἄλλοις 274
ἔγωγ' ὁρῶ πᾶσιν ἀνθρώποις διωρισμένα καὶ τε-
ταγμένα πως τὰ τοιαῦτα. ἀδικεῖ τις ἑκών; ὀρ-
γὴν καὶ τιμωρίαν κατὰ τούτου. ἐξήμαρτέ τις
ἄκων; συγγνώμην ἀντὶ τῆς τιμωρίας τούτῳ. οὔτ'
ἀδικῶν τις οὔτ' ἐξαμαρτάνων, εἰς τὰ πᾶσι δο-
κοῦντα συμφέρειν ἑαυτὸν δοὺς οὐ κατώρθωσε μεθ'
ἁπάντων; οὐκ ὀνειδίζειν οὐδὲ λοιδορεῖσθαι τοι-
ούτῳ δίκαιον, ἀλλὰ συνάχθεσθαι. φανήσεται 275
ταῦτα πάντα οὕτως οὐ μόνον τοῖς νομίμοις, ἀλλὰ
καὶ ἡ φύσις αὐτὴ τοῖς ἀγράφοις νόμοις καὶ τοῖς
ἀνθρωπίνοις ἤθεσι διώρικεν. Αἰσχίνης τοίνυν το-
σοῦτον ὑπερβέβληκεν ἅπαντας ἀνθρώπους ὠμό-
τητι καὶ συκοφαντίᾳ, ὥστε καὶ ὧν αὐτὸς ὡς
ἀτυχημάτων ἐμέμνητο, καὶ ταῦτ' ἐμοῦ κατηγορεῖ.

Καὶ πρὸς τοῖς ἄλλοις, ὥσπερ αὐτὸς ἁπλῶς 276
καὶ μετ' εὐνοίας πάντας εἰρηκὼς τοὺς λόγους,
φυλάττειν ἐμὲ καὶ τηρεῖν ἐκέλευεν, ὅπως μὴ
παρακρούσομαι μηδ' ἐξαπατήσω, δεινὸν καὶ γό-
ητα καὶ σοφιστὴν καὶ τὰ τοιαῦτ' ὀνομάζων, ὡς

Ch. 274. *ἀδικεῖ τις ἑκὼν* "is any one engaged in wilful voluntary crime?"——*ἐξήμαρτέ τις ἄκων* "has any one made an involuntary slip," or lapse, from the right way? *ἀδικεῖ* and *ἐξήμαρτε* contrasted.——*ὀργὴν καὶ τιμωρίαν*, understand *ὁρῶ*.——*συνάχθεσθαι*=the dramatic words *συνασχαλᾶν—συναλγεῖν* "to condole, sympathize with."

Ch. 275. *νομίμοις* "written laws" as well as general customs of mankind.——*ἀγράφοις*, so Antig., *ἄγραπτα κἀσφαλῆ θεῶν νόμιμα*. In England *νόμοι ἄγραφοι* would answer to the common law, *γεγραμμένοι* to statute law.

Ch. 276—285. Vindication of Demosthenes' eloquence.

Ch. 276. *ἁπλῶς* "honestly."——*ἐκέλευεν* "kept bidding you." *καὶ δὴ* = *ἤδη* "his allegations forthwith become facts."

*ἐὰν πρότερός τις εἴπῃ τὰ προσόνθ' ἑαυτῷ περὶ
ἄλλου, καὶ δὴ ταῦθ' οὕτως ἔχοντα, καὶ οὐκέτι
τοὺς ἀκούοντας σκεψομένους τίς ποτ' αὐτός ἐσ-
τιν ὁ ταῦτα λέγων. ἐγὼ δ' οἶδ' ὅτι γιγνώσκετε
τοῦτον ἅπαντες, καὶ πολὺ τούτῳ μᾶλλον ἢ ἐμοὶ
277 νομίζετε ταῦτα προσεῖναι. κἀκεῖνο εὖ οἶδ', ὅτι
τὴν ἐμὴν δεινότητα — ἔστω γάρ. καίτοι ἔγωγ'
ὁρῶ τῆς τῶν λεγόντων δυνάμεως τοὺς ἀκούοντας
τὸ πλεῖστον κυρίους· ὡς γὰρ ἂν ὑμεῖς ἀποδέξησθε
καὶ πρὸς ἕκαστον ἔχητ' εὐνοίας, οὕτως ὁ λέγων
ἔδοξε φρονεῖν. εἰ δ' οὖν ἐστι καὶ παρ' ἐμοί τις
ἐμπειρία τοιαύτη, ταύτην μὲν εὑρήσετε πάντες ἐν
τοῖς κοινοῖς ἐξεταζομένην ὑπὲρ ὑμῶν ἀεὶ καὶ οὐ-
δαμοῦ καθ' ὑμῶν οὐδ' ἰδίᾳ, τὴν δὲ τούτου τοὐ-
ναντίον οὐ μόνον τῷ λέγειν ὑπὲρ τῶν ἐχθρῶν,
ἀλλὰ καὶ εἴ τις ἐλύπησέ τι τοῦτον ἢ προσέ-
κρουσέ που, κατὰ τούτων. οὐ γὰρ αὐτῇ δικαίως,
278 οὐδ' ἐφ' ἃ συμφέρει τῇ πόλει, χρῆται. οὔτε γὰρ
τὴν ὀργὴν οὔτε τὴν ἔχθραν οὔτ' ἄλλο οὐδὲν τῶν
τοιούτων τὸν καλὸν κἀγαθὸν πολίτην δεῖ τοὺς
ὑπὲρ τῶν κοινῶν εἰσεληλυθότας δικαστὰς ἀξιοῦν
αὑτῷ βεβαιοῦν, οὐδ' ὑπὲρ τούτων εἰς ὑμᾶς εἰ-
σιέναι, ἀλλὰ μάλιστα μὲν μὴ ἔχειν ταῦτ' ἐν τῇ*

Ch. 277. *οὕτως . . . . φρονεῖν* "in the same proportion the speaker gets the credit of being a man of sense."——*ταύτην μὲν . . . . ἰδίᾳ* "every one of you will discover that this is at all times exerted *for* your interests in the state affairs, and on no occasion *against* your interests nor in my own private quarrels."——*ἐξεταζομαι* = Lat. versor, as in Timoc. p. 701, *ἐν ἀγῶσι καὶ γραφαῖς δημοσίαις ἐξετάζομαι.*

Ch. 278. *εἰσιέναι* "to come into court," used of an actor coming upon the stage, hence it often signifies to take a particular character, see on ch. 180.——*διακείμενα* "disposed."——*μάλιστα μὲν* "if possible," *i. e.* it would be best for him, if he had not, &c.——*σφοδρὸν* = validum (*σφοδρά*, valdè).——*ἐστὶ τῷ δήμῳ* "res est populo," the people have to deal."

φύσει, εἰ δ' ἄρ' ἀνάγκη, πράως καὶ μετρίως δια-
κείμεν' ἔχειν. ἐν τίσιν οὖν σφοδρὸν εἶναι τὸν
πολιτευόμενον καὶ τὸν ῥήτορα δεῖ; ἐν οἷς τῶν
ὅλων τι κινδυνεύεται τῇ πόλει, καὶ ἐν οἷς πρὸς
τοὺς ἐναντίους ἐστὶ τῷ δήμῳ, ἐν τούτοις· ταῦτα
γὰρ γενναίου καὶ ἀγαθοῦ πολίτου. μηδενὸς δὲ 279
ἀδικήματος πώποτε δημοσίου, προσθήσω δὲ μηδ'
ἰδίου, δίκην ἀξιώσαντα λαβεῖν παρ' ἐμοῦ μήθ'
ὑπὲρ τῆς πόλεως μήθ' ὑπὲρ αὑτοῦ, στεφάνου καὶ
ἐπαίνου κατηγορίαν ἥκειν συνεσκευασμένον, καὶ
τοσουτουσὶ λόγους ἀνηλωκέναι ἰδίας ἔχθρας καὶ
φθόνου καὶ μικροψυχίας ἐστὶ σημεῖον, οὐδενὸς
χρηστοῦ. τὸ δὲ δὴ καὶ τοὺς πρὸς ἐμὲ αὐτὸν
ἀγῶνας ἐάσαντα νῦν ἐπὶ τόνδ' ἥκειν καὶ πᾶσαν
ἔχει κακίαν. καί μοι δοκεῖς ἐκ τούτων, Αἰσχίνη, 280
λόγων ἐπίδειξίν τινα καὶ φωνασκίας βουλόμενος
ποιήσασθαι τοῦτον προελέσθαι τὸν ἀγῶνα, οὐκ
ἀδικήματος οὐδενὸς λαβεῖν τιμωρίαν. ἔστι δ' οὐχ
ὁ λόγος τοῦ ῥήτορος Αἰσχίνη τίμιον, οὐδ' ὁ τόνος
τῆς φωνῆς, ἀλλὰ τὸ ταὐτὰ προαιρεῖσθαι τοῖς
πολλοῖς καὶ τὸ τοὺς αὐτοὺς μισεῖν καὶ φιλεῖν
οὕσπερ ἂν ἡ πατρίς. ὁ γὰρ οὕτως ἔχων τὴν 281
ψυχήν, οὗτος ἐπ' εὐνοίᾳ πάντ' ἐρεῖ· ὁ δ' ἀφ' ὧν
ἡ πόλις προορᾶταί τινα κίνδυνον ἑαυτῇ, τούτους
θεραπεύων οὐκ ἐπὶ τῆς αὐτῆς ὁρμεῖ τοῖς πολλοῖς,
οὔκουν οὐδὲ τῆς ἀσφαλείας τὴν αὐτὴν ἔχει προσ-
δοκίαν. ἀλλ', ὁρᾷς; ἐγώ· ταὐτὰ γὰρ συμφέρονθ'

Ch. 279. *στεφάνου....συνεσκευασμένον* "to be here with an accusation ready made and packed together touching my crown and vote of thanks." *ἥκειν κατηγορίαν συνεσκευασμένον* = *ἥκειν ἔχων κατηγ. συνεσκευασμένην.*—*τόνδε.* Ctesiphon.

Ch. 281. *οὐκ ἐπὶ τῆς αὐτῆς* (sub. *ἀγκύρας*) *ὁρμεῖ* "rides not on the same anchor with," see Porson on Eurip. Orest. 69, *ἐπ' ἀσθενοῦς ῥώμης ὀχούμεθ'*, and Arist. Equit. 1241, *λεπτή τις ἐλπίς*

εἱλόμην τουτοισί, καὶ οὐδὲν ἐξαίρετον οὐδ' ἴδιον
πεποίημαι. ἆρ' οὖν οὐδὲ σύ; καὶ πῶς; ὃς εὐ-
282 θέως μετὰ τὴν μάχην πρεσβευτὴς ἐπορεύου πρὸς
Φίλιππον, ὃς ἦν τῶν ἐν ἐκείνοις τοῖς χρόνοις
συμφορῶν αἴτιος τῇ πατρίδι, καὶ ταῦτ' ἀρνού-
μενος πάντα τὸν ἔμπροσθε χρόνον ταύτην τὴν
χρείαν, ὡς πάντες ἴσασιν. καίτοι τίς ὁ τὴν πό-
λιν ἐξαπατῶν; οὐχ ὁ μὴ λέγων ἃ φρονεῖ; τῷ δ'
ὁ κῆρυξ καταρᾶται δικαίως; οὐ τῷ τοιούτῳ; τί
δὲ μεῖζον ἔχοι τις ἂν εἰπεῖν ἀδίκημα κατ' ἀνδρὸς
ῥήτορος ἢ εἰ μὴ ταὐτὰ φρονεῖ καὶ λέγει; σὺ
τοίνυν οὗτος εὑρέθης. εἶτα σὺ φθέγγῃ καὶ βλέ-
283 πειν εἰς τὰ τούτων πρόσωπα τολμᾷς; πότερ'
οὐχ ἡγεῖ γιγνώσκειν αὐτοὺς ὅστις εἶ; ἢ τοσοῦ-
τον ὕπνον καὶ λήθην ἅπαντας ἔχειν, ὥστ' οὐ
μεμνῆσθαι τοὺς λόγους οὓς ἐδημηγόρεις ἐν τῷ
πολέμῳ, καταρώμενος καὶ διομνύμενος μηδὲν εἶ-
ναι σοὶ καὶ Φιλίππῳ πρᾶγμα, ἀλλ' ἐμὲ τὴν αἰ-
τίαν σοι ταύτην ἐπάγειν τῆς ἰδίας ἕνεκ' ἔχθρας,
οὐκ οὖσαν ἀληθῆ; ὡς δ' ἀπηγγέλθη τάχισθ' ἡ
284 μάχη, οὐδὲν τούτων φροντίσας εὐθέως ὡμολόγεις
καὶ προσεποιοῦ φιλίαν καὶ ξενίαν εἶναί σοι πρὸς
αὐτόν, τῇ μισθαρνίᾳ ταῦτα μετατιθέμενος τὰ ὀνό-
ματα· ἐκ ποίας γὰρ ἴσης ἢ δικαίας προφάσεως

ἐστ', ἐφ' ἧς ὀχούμεθα.——*ἐξαίρετον* "exclusively mine," a sort of "peculium." Fals. Leg. 275.

Ch. 282. *ἆρ' οὖν....ὃς εὐθέως κ.τ.λ.* "Pray then did *you* not do so in like manner? Why how is that possible, since you immediately after the battle commenced your journey," &c. The use of *καὶ πῶς* is well known: it is invariably intended to express a doubt or disbelief of what has been just stated: *πῶς καὶ* merely asks for additional information, see Porson on Phœniss. 1373.——*ἀρνούμενος τὴν χρείαν* "though you disowned the connexion."

Ch. 283. *μηδὲν....πρᾶγμα* "that you and Philip had nothing *to do* with each other." Herod. v. 84, fin.

Αἰσχίνῃ τῷ Γλαυκοθέας τῆς τυμπανιστρίας ξένος ἢ φίλος ἢ γνώριμος ἦν Φίλιππος; ἐγὼ μὲν οὐχ ὁρῶ, ἀλλ' ἐμισθώθης ἐπὶ τῷ τὰ τουτωνὶ συμφέροντα διαφθείρειν. ἀλλ' ὅμως οὕτω φανερῶς αὐτὸς εἰλημμένος προδότης καὶ κατὰ σαυτοῦ μηνυτὴς ἐπὶ τοῖς συμβᾶσι γεγονὼς ἐμοὶ λοιδορεῖ καὶ ὀνειδίζεις ταῦτα, ὧν πάντας μᾶλλον αἰτίους εὑρήσεις.

Πολλὰ καὶ καλὰ καὶ μεγάλα ἡ πόλις, Αἰσχίνη, 285
καὶ προείλετο καὶ κατώρθωσε δι' ἐμοῦ, ὧν οὐκ ἠμνημόνησεν. σημεῖον δέ· χειροτονῶν γὰρ ὁ δῆμος τὸν ἐροῦντ' ἐπὶ τοῖς τετελευτηκόσι παρ' αὐτὰ τὰ συμβάντα οὐ σὲ ἐχειροτόνησε προβληθέντα, καίπερ εὔφωνον ὄντα, οὐδὲ Δημάδην, ἄρτι πεποιηκότα τὴν εἰρήνην, οὐδ' Ἡγήμονα, οὐδ' ἄλλον ὑμῶν οὐδένα, ἀλλ' ἐμέ. καὶ παρελθόντος σοῦ καὶ Πυθοκλέους ὠμῶς καὶ ἀναιδῶς, ὦ Ζεῦ καὶ θεοί, καὶ κατηγορούντων ἐμοῦ ταὐτὰ ἃ καὶ σὺ νυνί, καὶ λοιδορουμένων, ἔτ' ἄμεινον ἐχειροτόνησεν ἐμέ. τὸ δ' αἴτιον οὐκ ἀγνοεῖς μέν, ὅμως δὲ φράσω
σοι κἀγώ. ἀμφότερ' ᾔδεσαν αὐτοί, τήν τ' ἐμὴν 286
εὔνοιαν καὶ προθυμίαν, μεθ' ἧς τὰ πράγματ' ἔπραττον, καὶ τὴν ὑμετέραν ἀδικίαν· ἃ γὰρ εὐθενούντων τῶν πραγμάτων ἠρνεῖσθε διομνύμενοι, ταῦτ' ἐν οἷς ἔπταισεν ἡ πόλις ὡμολογήσατε. τοὺς οὖν ἐπὶ τοῖς κοινοῖς ἀτυχήμασιν ὧν ἐφρό-

Ch. 284. *ξένος ἢ φίλος ἢ γνώριμος.* Diminuendo, "guest-friend, or friend at all, or even commonly acquainted with."

Ch. 285—324. Recapitulation.

Ch. 285. *χειροτονῶν γὰρ*, see on ch. 18.——*προβληθέντα* "though you were proposed, nominated," as ch. 149, *προβληθεὶς πυλαγόρας οὗτος ἀνεῤῥήθη.* Demades was taken prisoner at Chæronæa, but released by Philip's command.——*Πυθοκλέους*, see Fals. Leg. p. 411.——*ἔτ' ἄμεινον* "all the *more* for that;" compare the sense of *καλῶς* = "very," Œd. Tyr. 1108, *ὦ παῖ, καλῶς εἶ δῆλος οὐκ εἰδὼς τί δρᾷς.*

νουν λαβόντας ἄδειαν ἐχθροὺς μὲν πάλαι, φανε-
287 ροὺς δὲ τόθ' ἡγήσαντο αὐτοῖς γεγενῆσθαι. εἶτα καὶ προσήκειν ὑπολαμβάνοντες τὸν ἐροῦντ' ἐπὶ τοῖς τετελευτηκόσι καὶ τὴν ἐκείνων ἀρετὴν κοσμήσοντα μήθ' ὁμωρόφιον μήθ' ὁμόσπονδον γεγενημένον εἶναι τοῖς πρὸς ἐκείνους παραταξαμένοις, μηδ' ἐκεῖ μὲν κωμάζειν καὶ παιωνίζειν ἐπὶ ταῖς τῶν Ἑλλήνων συμφοραῖς μετὰ τῶν αὐτοχείρων τοῦ φόνου, δεῦρο δ' ἐλθόντα τιμᾶσθαι, μηδὲ τῇ φωνῇ δακρύειν ὑποκρινομένους τὴν ἐκείνων τύχην, ἀλλὰ τῇ ψυχῇ συναλγεῖν—· τοῦτο δ' ἑώρων παρ' ἑαυτοῖς καὶ παρ' ἐμοί, παρὰ δ' ὑμῖν οὔ.
288 διὰ ταῦτ' ἐμὲ ἐχειροτόνησαν καὶ οὐχ ὑμᾶς. καὶ οὐχ ὁ μὲν δῆμος οὕτως, οἱ δὲ τῶν τετελευτηκότων πατέρες καὶ ἀδελφοὶ οἱ ὑπὸ τοῦ δήμου τόθ' αἱρεθέντες ἐπὶ τὰς ταφὰς ἄλλως πως, ἀλλὰ δέον ποιεῖν αὐτοὺς τὸ περίδειπνον ὡς παρ' οἰκειοτάτῳ τῶν τετελευτηκότων, ὥσπερ τἆλλ' εἴωθε γίγνεσθαι, τοῦτ' ἐποίησαν παρ' ἐμοί. εἰκότως· γένει μὲν γὰρ ἕκαστος ἑκάστῳ μᾶλλον οἰκεῖος ἦν ἐμοῦ, κοινῇ δὲ πᾶσιν οὐδεὶς ἐγγυτέρω· ᾧ γὰρ ἐκείνους

Ch. 286. *τοὺς....ἄδειαν* "those who took advantage of the public misfortunes to declare their real sentiments with impunity."

Ch. 287. *ἐκεῖ* "at Delphi."——*ὑποκρινομένους* "acting a part," see on ch. 15.——*ἐκείνων*, scil. *τῶν Ἑλλήνων*. Compare with the whole passage, Fals. Leg. p. 380.

Ch. 288. *ὡς παρ' οἰκειοτάτῳ = παρ' ὡς οἰκειοτάτῳ*, "at the house of one who was most nearly connected with them."——*τὸ περίδειπνον* "the after-feast." The custom of feasting at funerals was of very ancient date, and in the heroic ages was accompanied by games, as we learn from Homer. It continued until a late period in our own history. Shakspeare mentions it (Hamlet, Act I. Sc. 2), "the funeral baked meats did coldly furnish forth the marriage tables": and Sir Walter Scott gives a graphic description of it in the opening scene of his "Bride of Lammermoor."

σωθῆναι καὶ κατορθῶσαι μάλιστα διέφερεν, οὗτος καὶ παθόντων ἃ μή ποτ' ὤφελον τῆς ὑπὲρ ἁπάντων λύπης πλεῖστον μετεῖχεν.

Λέγε δ' αὐτῷ τουτὶ τὸ ἐπίγραμμα, ὃ δημοσίᾳ 289 *προείλετο ἡ πόλις αὐτοῖς ἐπιγράψαι, ἵν' εἰδῇς Αἰσχίνη καὶ ἐν αὐτῷ τούτῳ σαυτὸν ἀγνώμονα καὶ συκοφάντην ὄντα καὶ μιαρόν. Λέγε.*

ΕΠΙΓΡΑΜΜΑ.

Οἵδε πάτρας ἕνεκα σφετέρας εἰς δῆριν ἔθεντο
ὅπλα, καὶ ἀντιπάλων ὕβριν ἀπεσκέδασαν.
μαρνάμενοι δ' ἀρετῆς καὶ λήματος οὐκ ἐσάωσαν
ψυχάς, ἀλλ' Ἀΐδην κοινὸν ἔθεντο βραβῆ,
οὕνεκεν Ἑλλήνων, ὡς μὴ ζυγὸν αὐχένι θέντες
δουλοσύνης στυγερὰν ἀμφὶς ἔχωσιν ὕβριν.
γαῖα δὲ πατρὶς ἔχει κόλποις τῶν πλεῖστα καμόντων
σώματ', ἐπεὶ θνητοῖς ἐκ Διὸς ἥδε κρίσις·
μηδὲν ἁμαρτεῖν ἐστι θεῶν καὶ πάντα κατορθοῦν,
ἐν βιοτῇ μοῖραν δ' οὔ τι φυγεῖν ἔπορεν.

Ἀκούεις, Αἰσχίνη, καὶ ἐν αὐτῷ τούτῳ, τὸ μηδὲν 290

Ch. 289. *δημοσίᾳ* "at the public expense." Cf. Thucyd. II. 43. ——Επιγ. v. 2. *ἀπεσκέδασαν*. This somewhat vain-glorious boast can only refer to the two actions which preceded the battle of Chæronæa, and in which the allies were partially successful.——v. 3, *λήματος*. This reading was originally proposed by Valckenaer instead of *δείματος*, of which it was found difficult to give any satisfactory explanation. Translate, "whilst fighting the battle of courage and native spirit, they saved not their lives, but took unto themselves Hades for an impartial arbitrator." If *δείματος* stands, we must consider *οὐκ ἐσάωσαν ψυχάς* as a kind of parenthesis, or break in the sentence, and translate, "whilst fighting, they saved not their lives indeed, but made Hades an impartial umpire between valour and faint-heartedness," *i. e.* left death to decide who were *ἄγαθοι* and who *δειλοὶ*, and proved *themselves* to be *ἄγαθοι* by the fact that *οὐκ ἐσάωσαν ψυχάς*. Thus *δείματος* and *ἀρετῆς* will depend on *βραβῆ*.——v. 8, *ἥδε κρίσις* "this is the award," scil. *καμεῖν πλεῖστα*.——v. 9, *μηδὲν ἁμαρτεῖν* "to fail, go wrong in nothing." v. 10, *ἔπορεν*, scil. *Ζεύς*.

ἁμαρτεῖν ἐστι θεῶν καὶ πάντα κατορθοῦν· οὐ τῷ συμβούλῳ τὴν τοῦ κατορθοῦν τοὺς ἀγωνιζομένους ἀνέθηκε δύναμιν, ἀλλὰ τοῖς θεοῖς. τί οὖν, ὦ κατάρατ', ἐμοὶ περὶ τούτων λοιδορεῖ, καὶ λέγεις ἃ σοὶ καὶ τοῖς σοῖς οἱ θεοὶ τρέψειαν εἰς κεφαλήν;

291 Πολλὰ τοίνυν ὦ ἄνδρες Ἀθηναῖοι καὶ ἄλλα κατηγορηκότος αὐτοῦ καὶ κατεψευσμένου, μάλιστ' ἐθαύμασα πάντων, ὅτε τῶν συμβεβηκότων τότε τῇ πόλει μνησθεὶς οὐχ ὡς ἂν εὔνους καὶ δίκαιος πολίτης ἔσχε τὴν γνώμην, οὐδ' ἐδάκρυσεν, οὐδ' ἔπαθε τοιοῦτον οὐδὲν τῇ ψυχῇ, ἀλλ' ἐπάρας τὴν φωνὴν καὶ γεγηθὼς καὶ λαρυγγίζων ᾤετο μὲν ἐμοῦ κατηγορεῖν δηλονότι, δεῖγμα δ' ἐξέφερε καθ' ἑαυτοῦ ὅτι τοῖς γεγενημένοις ἀνιαροῖς οὐδὲν ὁμοίως
292 ἔσχε τοῖς ἄλλοις. καίτοι τὸν τῶν νόμων καὶ τῆς πολιτείας φάσκοντα φροντίζειν, ὥσπερ οὗτος νυνί, καὶ εἰ μηδὲν ἄλλο, τοῦτό γ' ἔχειν δεῖ, ταὐτὰ λυπεῖσθαι καὶ ταὐτὰ χαίρειν τοῖς πολλοῖς, καὶ μὴ τῇ προαιρέσει τῶν κοινῶν ἐν τῷ τῶν ἐναντίων μέρει τετάχθαι. ὃ σὺ νυνὶ πεποιηκὼς εἶ φανερός, ἐμὲ πάντων αἴτιον καὶ δι' ἐμὲ εἰς πράγματα φάσκων ἐμπεσεῖν τὴν πόλιν, οὐκ ἀπὸ τῆς ἐμῆς πολιτείας οὐδὲ προαιρέσεως ἀρξαμένων ὑμῶν τοῖς
293 Ἕλλησι βοηθεῖν, ἐπεὶ ἔμοιγ' εἰ τοῦτο δοθείη παρ' ὑμῶν, δι' ἐμὲ ὑμᾶς ἠναντιῶσθαι τῇ κατὰ τῶν Ἑλλήνων ἀρχῇ πραττομένῃ, μείζων ἂν δοθείη δωρεὰ συμπασῶν ὧν τοῖς ἄλλοις δεδώκατε. ἀλλ' οὔτ' ἂν ἐγὼ ταῦτα φήσαιμι (ἀδικοίην γὰρ ἂν

Ch. 291. λαρυγγίζων "bawling, straining his wind-pipe." Arist. Equit. 358, λαρυγγιῶ τοὺς ῥήτορας "I will out-bellow the orators," a better translation than "I will throttle."

Ch. 292. φροντίζειν, with genitive, see on ch. 190.——τῇ προαιρέσει τῶν κοινῶν = τῇ πολιτείᾳ.——εἰς πράγματα "into trouble," as φορὰ πραγμάτων, ch. 271.

ὑμᾶς), οὔτ' ἂν ὑμεῖς εὖ οἶδ' ὅτι συγχωρήσαιτε· οὗτός τ' εἰ δίκαια ἐποίει, οὐκ ἂν ἕνεκα τῆς πρὸς ἐμὲ ἔχθρας τὰ μέγιστα τῶν ὑμετέρων καλῶν ἔβλαπτε καὶ διέβαλλεν.

Ἀλλὰ τί ταῦτ' ἐπιτιμῶ, πολλῷ σχετλιώτερα 294
ἄλλα κατηγορηκότος αὐτοῦ καὶ κατεψευσμένου; ὃς γὰρ ἐμοῦ φιλιππισμόν, ὦ γῆ καὶ θεοί, κατηγορεῖ, τί οὗτος οὐκ ἂν εἴποι; καίτοι νὴ τὸν Ἡρακλέα καὶ πάντας θεούς, εἴ γ' ἐπ' ἀληθείας δέοι σκοπεῖσθαι, τὸ καταψεύδεσθαι καὶ δι' ἔχθραν τι λέγειν ἀνελόντας ἐκ μέσου, τίνες ὡς ἀληθῶς εἰσιν οἷς ἂν εἰκότως καὶ δικαίως τὴν τῶν γεγενημένων αἰτίαν ἐπὶ τὴν κεφαλὴν ἀναθεῖεν ἅπαντες, τοὺς ὁμοίους τούτῳ παρ' ἑκάστῃ τῶν πόλεων
εὕροιτ' ἄν, οὐ τοὺς ἐμοί· οἳ ὅτ' ἦν ἀσθενῆ τὰ 295
Φιλίππου πράγματα καὶ κομιδῇ μικρά, πολλάκις προλεγόντων ἡμῶν καὶ παρακαλούντων καὶ διδασκόντων τὰ βέλτιστα, τῆς ἰδίας ἕνεκ' αἰσχροκερδείας τὰ κοινῇ συμφέροντα προΐεντο, τοὺς ὑπάρχοντας ἕκαστοι πολίτας ἐξαπατῶντες καὶ διαφθείροντες, ἕως δούλους ἐποίησαν, Θετταλοὺς Δάοχος Κινέας Θρασύδαος, Ἀρκάδας Κερκιδᾶς Ἱερώνυμος Εὐκαμπίδας, Ἀργείους Μύρτις Τελέδαμος Μνασέας, Ἠλείους Εὐξίθεος Κλεότιμος Ἀρίσταιχμος, Μεσσηνίους οἱ Φιλιάδου τοῦ θεοῖς ἐχθροῦ

Ch. 294. *ἀνελόντας ἐκ μέσου.* Comp. Philipp. IV. p. 141, *ἀνελεῖν ἐκ μέσου τὰς βλασφημίας.*——*ἀναθεῖεν*, see on ch. 17, where *ἀνατιθεὶς* is used without *τὴν αἰτίαν.*—*ἐπὶ τὴν κεφαλὴν* gives force and emphasis to the expression.

Ch. 295. Cicero imitates this passage, Verrin. Act II., Orat. IV. 26.——*τοὺς ὑπάρχοντας πολίτας* "of their own faction," Schæfer. "quos decipere poterant," Dissen. "Each deceiving the citizens with whom they had to deal." Harpocration tells us that a full account of these traitors and the history of that period was given in the now lost books of Theopompus.

παῖδες Νέων καὶ Θρασύλοχος, Σικυωνίους Ἀρίστρατος Ἐπιχάρης, Κορινθίους Δείναρχος Δημάρατος, Μεγαρέας Πτοιόδωρος Ἕλιξος Περίλαος, Θηβαίους Τιμόλας Θεογείτων Ἀνεμοίτας, Εὐβοέας
296 Ἵππαρχος Κλείταρχος Σωσίστρατος. ἐπιλείψει με λέγοντα ἡ ἡμέρα τὰ τῶν προδοτῶν ὀνόματα. οὗτοι πάντες εἰσίν, ἄνδρες Ἀθηναῖοι, τῶν αὐτῶν βουλευμάτων ἐν ταῖς αὑτῶν πατρίσιν ὧνπερ οὗτοι παρ' ὑμῖν, ἄνθρωποι μιαροὶ καὶ κόλακες καὶ ἀλάστορες, ἠκρωτηριασμένοι τὰς ἑαυτῶν ἕκαστοι πατρίδας, τὴν ἐλευθερίαν προπεπωκότες πρότερον μὲν Φιλίππῳ νῦν δὲ Ἀλεξάνδρῳ, τῇ γαστρὶ μετροῦντες καὶ τοῖς αἰσχίστοις τὴν εὐδαιμονίαν, τὴν δ' ἐλευθερίαν καὶ τὸ μηδένα ἔχειν δεσπότην αὑτῶν, ἃ τοῖς προτέροις Ἕλλησιν ὅροι τῶν ἀγαθῶν ἦσαν καὶ κανόνες, ἀνατετραφότες.

297 Ταύτης τοίνυν τῆς οὕτως αἰσχρᾶς καὶ περιβοήτου συστάσεως καὶ κακίας, μᾶλλον δ' ὦ ἄνδρες Ἀθηναῖοι προδοσίας, εἰ δεῖ μὴ ληρεῖν, τῆς τῶν Ἑλλήνων ἐλευθερίας, ἥ τε πόλις παρὰ πᾶσιν ἀνθρώποις ἀναίτιος γέγονεν ἐκ τῶν ἐμῶν πολιτευμάτων καὶ ἐγὼ παρ' ὑμῖν. εἶτά μ' ἐρωτᾷς ἀντὶ ποίας ἀρετῆς ἀξιῶ τιμᾶσθαι; ἐγὼ δέ σοι λέγω, ὅτι τῶν πολιτευομένων παρὰ τοῖς Ἕλλησι

Ch. 296. ἀλάστορες "blood-stained, guilty of blood-shedding." See Müller on Æsch. Eumen., 236. Why they are ἀλάστορες is explained in the next clause.—ἠκρωτηριασμένοι "who have dismembered, mutilated," prop. "cut off the extremities" (ακρωτήρια). Cic. (Orat. II. 2) speaks of "interfectores reipublicæ."——προπεπωκότες "having betrayed," or as we may perhaps translate it, "pledged."——προπίνω—(1) propino, (2) dono, (3) prodo. The 2nd sense comes from the 1st, because it was anciently the custom to give the drinking vessel to the person whose health was drunk.

Ch. 297. περιβοήτου "notorious, infamous," used in a good sense Thucyd. VI. 31, ὁ στόλος (εἰς Σικελίαν) περιβόητος ἐγένετο.

*διαφθαρέντων ἁπάντων, ἀρξαμένων ἀπὸ σοῦ, πρό-
τερον μὲν ὑπὸ Φιλίππου νῦν δ' ὑπ' Ἀλεξάνδρου,
ἐμὲ οὔτε καιρὸς οὔτε φιλανθρωπία λόγων οὔτ'* 298
*ἐπαγγελιῶν μέγεθος οὔτ' ἐλπὶς οὔτε φόβος οὔτ'
ἄλλο οὐδὲν ἐπῆρεν οὐδὲ προηγάγετο ὧν ἔκρινα
δικαίων καὶ συμφερόντων τῇ πατρίδι οὐδὲν προ-
δοῦναι, οὐδ', ὅσα συμβεβούλευκα πώποτε τουτοισί,
ὁμοίως ὑμῖν ὥσπερ ἂν τρυτάνη ῥέπων ἐπὶ τὸ
λῆμμα συμβεβούλευκα, ἀλλ' ἀπ' ὀρθῆς καὶ δι-
καίας καὶ ἀδιαφθόρου τῆς ψυχῆς, καὶ μεγίστων
δὴ πραγμάτων τῶν κατ' ἐμαυτὸν ἀνθρώπων προ-
στὰς πάντα ταῦτα ὑγιῶς καὶ δικαίως πεπολίτευ-
μαι. διὰ ταῦτ' ἀξιῶ τιμᾶσθαι. τὸν δὲ τειχισμὸν* 299
*τοῦτον, ὃν σύ μου διέσυρες, καὶ τὴν ταφρείαν
ἄξια μὲν χάριτος καὶ ἐπαίνου κρίνω, πῶς γὰρ
οὔ; πόρρω μέντοι που τῶν ἐμαυτῷ πεπολιτευμέ-
νων τίθεμαι. οὐ λίθοις ἐτείχισα τὴν πόλιν οὐδὲ
πλίνθοις ἐγώ, οὐδ' ἐπὶ τούτοις μέγιστον τῶν ἐμαυ-
τοῦ φρονῶ· ἀλλ' ἐὰν τὸν ἐμὸν τειχισμὸν βούλῃ
δικαίως σκοπεῖν, εὑρήσεις ὅπλα καὶ πόλεις καὶ
τόπους καὶ λιμένας καὶ ναῦς καὶ πολλοὺς ἵππους
καὶ τοὺς ὑπὲρ τούτων ἀμυνομένους. ταῦτα προὐ-* 300
*βαλόμην ἐγὼ πρὸ τῆς Ἀττικῆς, ὅσον ἦν ἀνθρω-
πίνῳ λογισμῷ δυνατόν, καὶ τούτοις ἐτείχισα τὴν
χώραν, οὐχὶ τὸν κύκλον τοῦ Πειραιῶς οὐδὲ τοῦ*

Ch. 298. *φιλανθρωπία λόγων* = *πειθώ*. The endeavour to make others feel *φίλοι* towards the speaker. Comp. Meid. p. 538.——*τρυτάνη*, prop. the tongue of a balance.——*ῥέπων ἐπὶ τὸ λῆμμα* "inclining to the side of gain."

Ch. 299. *πόρρω* "far behind."——*οὐ λίθοις ἐτείχισα κ.τ.λ.* This fine image is taken from Alcæus. We find a similar sentiment in the speech of Nicias, Thucyd. VII. 77: and Sir William Jones has founded on this passage his celebrated ode beginning "What constitutes a state," &c.

Ch. 300. *προυβαλόμην*, see chh. 97 and 195.

ἄστεως. οὐδέ γ' ἡττήθην ἐγὼ τοῖς λογισμοῖς Φι-
λίππου, πολλοῦ γε καὶ δεῖ, οὐδὲ ταῖς παρασκευ-
αῖς, ἀλλ' οἱ τῶν συμμάχων στρατηγοὶ καὶ αἱ
δυνάμεις τῇ τύχῃ. τίνες αἱ τούτων ἀποδείξεις;
ἐναργεῖς καὶ φανεραί. σκοπεῖτε δέ.
301 Τί χρῆν τὸν εὔνουν πολίτην ποιεῖν, τί τὸν μετὰ
πάσης προνοίας καὶ προθυμίας καὶ δικαιοσύνης
ὑπὲρ τῆς πατρίδος πολιτευόμενον; οὐκ ἐκ μὲν
θαλάττης τὴν Εὔβοιαν προβαλέσθαι πρὸ τῆς Ἀτ-
τικῆς, ἐκ δὲ τῆς μεσογείας τὴν Βοιωτίαν, ἐκ δὲ
τῶν πρὸς Πελοπόννησον τόπων τοὺς ὁμόρους
ταύτῃ; οὐ τὴν σιτοπομπίαν, ὅπως παρὰ πᾶσαν
φιλίαν ἄχρι τοῦ Πειραιῶς κομισθήσεται, προϊδέ-
302 σθαι; καὶ τὰ μὲν σῶσαι τῶν ὑπαρχόντων ἐκ-
πέμποντα βοηθείας καὶ λέγοντα καὶ γράφοντα
τοιαῦτα, τὴν Προκόννησον, τὴν Χερρόνησον, τὴν
Τένεδον, τὰ δ' ὅπως οἰκεῖα καὶ σύμμαχ' ὑπάρξει
πρᾶξαι, τὸ Βυζάντιον, τὴν Ἄβυδον, τὴν Εὔβοιαν;
καὶ τῶν μὲν τοῖς ἐχθροῖς ὑπαρχουσῶν δυνάμεων
τὰς μεγίστας ἀφελεῖν, ὧν δ' ἐνέλειπε τῇ πόλει,
ταῦτα προσθεῖναι; ταῦτα τοίνυν ἅπαντα πέπρακ-
ται τοῖς ἐμοῖς ψηφίσμασι καὶ τοῖς ἐμοῖς πολι-
303 τεύμασιν, ἃ καὶ βεβουλευμένα, ὦ ἄνδρες Ἀθηναῖοι,
ἐὰν ἄνευ φθόνου τις βούληται σκοπεῖν, ὀρθῶς εὑ-
ρήσει καὶ πεπραγμένα πάσῃ δικαιοσύνῃ, καὶ τὸν
ἑκάστου καιρὸν οὐ παρεθέντα οὐδ' ἀγνοηθέντα οὐδὲ
προεθέντα ὑπ' ἐμοῦ, καὶ ὅσα εἰς ἑνὸς ἀνδρὸς δύ-

Ch. 301. παρὰ πᾶσαν φιλίαν, understand γῆν or χώραν, "along a line of coast everywhere friendly to us." So ἡ πολεμία is frequently used for the reverse.

Ch. 302. προκόννησος, an island in the Propontis, colonized by the Milesians.

Ch. 303. Connect βεβουλευμένα with ὀρθῶς——προεθέντα "deliberately given up."——παρεθέντα "passed by through negli-

ναμιν καὶ λογισμὸν ἧκεν, οὐδὲν ἐλλειφθέν. εἰ δὲ ἡ δαίμονός τινος ἢ τύχης ἰσχὺς ἢ στρατηγῶν φαυλότης ἢ τῶν προδιδόντων τὰς πόλεις ὑμῶν κακία ἢ πάντα ταῦτα ἐλυμαίνετο τοῖς ὅλοις, ἕως ἀνέτρεψαν, τί Δημοσθένης ἀδικεῖ; εἰ δ' οἷος ἐγὼ 304
παρ' ὑμῖν κατὰ τὴν ἐμαυτοῦ τάξιν, εἷς ἐν ἑκάστῃ τῶν Ἑλληνίδων πόλεων ἀνὴρ ἐγένετο, μᾶλλον δ' εἰ ἕνα ἄνδρα μόνον Θετταλία καὶ ἕνα ἄνδρα Ἀρκαδία ταὐτὰ φρονοῦντα ἔσχεν ἐμοί, οὐδεὶς οὔτε τῶν ἔξω Πυλῶν Ἑλλήνων οὔτε τῶν εἴσω τοῖς παροῦσι κακοῖς ἐκέχρητ' ἄν, ἀλλὰ πάντες ἂν ὄν- 305
τες ἐλεύθεροι καὶ αὐτόνομοι μετὰ πάσης ἀδείας ἀσφαλῶς ἐν εὐδαιμονίᾳ τὰς ἑαυτῶν ᾤκουν πατρίδας, τῶν τοσούτων καὶ τοιούτων ἀγαθῶν ὑμῖν καὶ τοῖς ἄλλοις Ἀθηναίοις ἔχοντες χάριν δι' ἐμέ. ἵνα δ' εἰδῆτε ὅτι πολλῷ τοῖς λόγοις ἐλάττοσι χρῶμαι τῶν ἔργων, εὐλαβούμενος τὸν φθόνον, λέγε μοι ταυτὶ καὶ ἀνάγνωθι λαβών.

ΨΗΦΙΣΜΑΤΑ.

Ταῦτα καὶ τοιαῦτα πράττειν, Αἰσχίνη, τὸν καλὸν 306
κἀγαθὸν πολίτην δεῖ, ὧν κατορθουμένων μὲν μεγίστοις ἀναμφισβητήτως ὑπῆρχεν εἶναι καὶ τὸ δι-

gence."——ἐλυμαίνετο "kept bringing disasters upon," imperf. because followed by ἕως ἀνέτρεψαν.——τοῖς ὅλοις "the collective interests of the state," *i. e.* the common weal, as in ch. 28. —λυμαίνομαι takes the dative here, because it has the notion of successive attacks *upon* or *against*, but in ch. 312, the accusative (ἐλυμήνω τὸν νόμον) because its sense is that of φθείρω, to spoil, tamper with, see note on ἐξίσταμαι, 319.

Ch. 305. πολλῷ ἐλάττοσι "falling far short of."——λέγε καὶ ἀνάγνωθι. Reiske translates this, "pronuntia hæc de scripto recitanda." But it is not easy to see what distinction he intends to draw between the words. Pleonastic expressions in legal formulæ are surely not matter for surprise. Cf. ch. 28.

Ch. 306. ὑπῆρχεν has here a sort of conditional sense, "it was

καίως προσῆν, ὡς ἑτέρως δὲ συμβάντων τὸ γοῦν εὐδοκιμεῖν περίεστι καὶ τὸ μηδένα μέμφεσθαι τὴν πόλιν μηδὲ τὴν προαίρεσιν αὐτῆς, ἀλλὰ τὴν τύ-
307 χην κακίζειν τὴν οὕτω τὰ πράγματα κρίνασαν, οὐ μὰ Δί' οὐκ ἀποστάντα τῶν συμφερόντων τῇ πόλει, μισθώσαντα δ' αὑτὸν τοῖς ἐναντίοις, τοὺς ὑπὲρ τῶν ἐχθρῶν καιροὺς ἀντὶ τῶν τῆς πατρίδος θεραπεύειν, οὐδὲ τὸν μὲν πράγματα ἄξια τῆς πόλεως ὑποστάντα λέγειν καὶ γράφειν καὶ μένειν ἐπὶ τούτων βασκαίνειν, ἐὰν δὲ τις ἰδίᾳ τι λυπήσῃ, τοῦτο μεμνῆσθαι καὶ τηρεῖν, οὐδέ γ' ἡσυχίαν ἄγειν ἄδικον
308 καὶ ὕπουλον, ὃ σὺ ποιεῖς πολλάκις. ἔστι γάρ, ἔστιν ἡσυχία δικαία καὶ συμφέρουσα τῇ πόλει, ἣν οἱ πολλοὶ τῶν πολιτῶν ὑμεῖς ἁπλῶς ἄγετε. ἀλλ' οὐ ταύτην οὗτος ἄγει τὴν ἡσυχίαν, πολλοῦ γε καὶ δεῖ, ἀλλ' ἀποστὰς ὅταν αὐτῷ δόξῃ τῆς πολιτείας (πολλάκις δὲ δοκεῖ) φυλάττει πηνίκ' ἔσεσθε μεστοὶ τοῦ συνεχῶς λέγοντος ἢ παρὰ τῆς τύχης τι συμβέβηκεν ἐναντίωμα ἢ ἄλλο τι δύσκολον γέγονε (πολλὰ δὲ τἀνθρώπινα)· εἶτ' ἐπὶ τούτῳ τῷ καιρῷ ῥήτωρ ἐξαίφνης ἐκ τῆς ἡσυχίας ὥσπερ πνεῦμ' ἐφάνη, καὶ πεφωνασκηκὼς καὶ συ-

within our reach."——*μεγίστοις* agrees with *ἡμῖν*, or *τοῖς πολίταις* understood.——*ὡς ἑτέρως*, see on ch. 212.——*κακίζειν* "to call or make out *κακός*," hence as here "to blame, reproach." Herod. III. 145, *λοιδορέων τε καὶ κακίζων μιν.*

Ch. 307. *μένειν ἐπὶ τούτων* "to take his stand upon these principles."——*ὕπουλον*, a word properly applied to a wound that is cicatrized or healed over, but still festers within; hence, "insidious, hollow." In Soph. Œd. Rex, we have *κάλλος κακῶν ὕπουλον*, and Thucyd. VIII. 64, *ὕπουλος αὐτονομία.* Æschines attempts to excuse this *ἡσυχία*, Ctes. ch. 215.

Ch. 308. *μεστοί* = pleni ad nauseam, "surfeited with."——*ῥήτωρ . . . ἐφάνη* "was seen suddenly starting up an orator from his quietude, like a gale after a calm." The aorist *ἐφάνη* expresses the suddenness of his appearance, and the return to the present tense in *συνείρει*, that *after* his appearance he kept constantly stringing together words, &c., ch. 140.——*συνειλοχὼς ῥήματα.*

νειλοχῶς ῥήματα καὶ λόγους συνείρει τούτους σαφῶς καὶ ἀπνευστί, ὄνησιν μὲν οὐδεμίαν φέροντας οὐδ' ἀγαθοῦ κτῆσιν οὐδενός, συμφορὰν δὲ τῷ τυ-
χόντι τῶν πολιτῶν καὶ κοινὴν αἰσχύνην. καίτοι 309
ταύτης τῆς μελέτης καὶ τῆς ἐπιμελείας, Αἰσχίνη, εἴ περ ἐκ ψυχῆς δικαίας ἐγίγνετο καὶ τὰ τῆς πατρίδος συμφέροντα προῃρημένης, τοὺς καρποὺς ἔδει γενναίους καὶ καλοὺς καὶ πᾶσιν ὠφελίμους εἶναι, συμμαχίας πόλεων, πόρους χρημάτων, ἐμπορίου κατασκευήν, νόμων συμφερόντων θέσεις, τοῖς
ἀποδειχθεῖσιν ἐχθροῖς ἐναντιώματα. τούτων γὰρ 310
ἁπάντων ἦν ἐν τοῖς ἄνω χρόνοις ἐξέτασις, καὶ ἔδωκεν ὁ παρελθὼν χρόνος πολλὰς ἀποδείξεις ἀνδρὶ καλῷ τε κἀγαθῷ, ἐν οἷς οὐδαμοῦ σὺ φανήσει γεγονώς, οὐ πρῶτος, οὐ δεύτερος, οὐ τρίτος, οὐ τέταρτος, οὐ πέμπτος, οὐχ ἕκτος, οὐχ ὁποστοσοῦν, οὔκουν
ἐπί γ' οἷς ἡ πατρὶς ηὐξάνετο. τίς γὰρ συμμαχία 311
σοῦ πράξαντος γέγονε τῇ πόλει; τίς δὲ βοήθεια ἢ κτῆσις εὐνοίας ἢ δόξης; τίς δὲ πρεσβεία; τίς διακονία δι' ἣν ἡ πόλις ἐντιμοτέρα; τί τῶν οἰκείων ἢ τῶν Ἑλληνικῶν καὶ ξενικῶν, οἷς ἐπέστης, ἐπηνώρθωται διὰ σέ; ποῖαι τριήρεις; ποῖα βέλη;

So Arist. Ran. 874, Κρητικὰς συλλὲγων μονῳδίας, Acharn. 405, ὁ νοῦς μὲν ἔξω συλλέγων ἐπύλλια.

Ch. 309. *μελέτης καὶ ἐπιμελείας* "exercise and elaboration" in speaking.——*ἐμπορίου κατασκευήν* "the permanent establishment of a mart."——*τούτων....ἐξέτασις* "all these objects were sought after in former times."——*οὐδαμοῦ φανήσει γεγονώς* "you will be proved to have been a mere cipher," in which sense *οὐδαμοῦ φανῆναι* is common. Cf. Fals. Leg. ch. 126. Dissen says it is not so used here, because *οὐ πρῶτος*, &c. follow: but this would rather be an argument in favour of the interpretation; *οὐδαμοῦ φαν.* to be at zero, *πρῶτος* to be first, *δεύτερος* second, &c.——*ἐν οἷς*, scil. *καλοῖς τε κἀγαθοῖς*. Pors. ad Eur. Orest. 85.

Ch. 311. *τίς ἢ τοῖς εὐπόροις....χρημάτων* = "what improvement in the financial laws did you make?" Demosthenes indirectly refers to his own Trierarchic law.

ποῖοι νεώσοικοι; τίς ἐπισκευὴ τειχῶν; ποῖον ἱππικόν; τί τῶν ἁπάντων σὺ χρήσιμος εἶ; τίς ἢ τοῖς εὐπόροις ἢ τοῖς ἀπόροις πολιτικὴ καὶ κοινὴ βοήθεια
312 *χρημάτων; οὐδεμία. ἀλλ', ὦ τᾶν, εἰ μηδὲν τούτων, εὔνοιά γε καὶ προθυμία; ποῦ; πότε; ὅστις, ὦ πάντων ἀδικώτατε, οὐδ' ὅτε ἅπαντες, ὅσοι πώποτ' ἐφθέγξαντο ἐπὶ τοῦ βήματος, εἰς σωτηρίαν ἐπεδίδοσαν, καὶ τὸ τελευταῖον Ἀριστόνικος τὸ συνειλεγμένον εἰς τὴν ἐπιτιμίαν, οὐδὲ τότε οὔτε παρῆλθες οὔτ' ἐπέδωκας οὐδὲν, οὐκ ἀπορῶν, πῶς γάρ; ὅς γε κεκληρονόμηκας μὲν τῶν Φίλωνος τοῦ κηδεστοῦ χρημάτων πλειόνων ἢ πεντεταλάντων, διτάλαντον δ' εἶχες ἔρανον δωρεὰν παρὰ τῶν ἡγεμόνων τῶν συμμοριῶν ἐφ' οἷς ἐλυμήνω τὸν τριηραρχικὸν νόμον.*
313 *ἀλλ' ἵνα μὴ λόγον ἐκ λόγου λέγων τοῦ παρόντος ἐμαυτὸν ἐκκρούσω, παραλείψω ταῦτα. ἀλλ' ὅτι γ' οὐχὶ δι' ἔνδειαν οὐκ ἐπέδωκας, ἐκ τούτων δῆλον, ἀλλὰ φυλάττων τὸ μηδὲν ἐναντίον γενέσθαι παρὰ σοῦ τούτοις οἷς ἅπαντα πολιτεύῃ. ἐν τίσιν οὖν σὺ νεανίας καὶ πηνίκα λαμπρός; ἡνίκ' ἂν κατὰ τούτων τι δέῃ, ἐν τούτοις λαμπροφωνότατος, μνημονικώτατος, ὑποκριτὴς ἄριστος, τραγικὸς Θεοκρίνης.*
314 *Εἶτα τῶν πρότερον γεγενημένων ἀγαθῶν ἀνδρῶν*

Ch. 312. Aristonicus may be the same individual who is mentioned, ch. 83-84, as having before proposed to crown Demosthenes.——*κηδεστοῦ* "your relation by marriage."——*ἔρανον δωρεάν* "subscribed as a present for your services in spoiling my law about the Trierarchy."——*ἔρανος*, prop. that kind of feast called by us "a pic-nic," to which each guest contributed a dish. 2nd, any club or society of subscribers. 3rd, the money so subscribed.——*ἐλυμήνω*, see on ch. 304.

Ch. 313. *τραγικὸς Θεοκρίνης*, "patheticas querelas simulate fundentem calumniandi causâ," veluti ubi Æschines de Thebanâ calamitate queritur (Dissen). Theocrines was an informer, against whom a speech attributed to Demosthenes is still extant.

Ch. 314. *εἶτα . . . μέμνησαι.* Æsch. Ctes. ch. 178, sqq.——

*μέμνησαι. καὶ καλῶς ποιεῖς. οὐ μέντοι δίκαιόν
ἐστιν, ἄνδρες Ἀθηναῖοι, τὴν πρὸς τοὺς τετελευτη-
κότας εὔνοιαν ὑπάρχουσαν προλαβόντα παρ' ὑμῶν
πρὸς ἐκείνους ἐξετάζειν καὶ παραβάλλειν ἐμὲ τὸν
νῦν ζῶντα μεθ' ὑμῶν. τίς γὰρ οὐκ οἶδε τῶν πάντων* 315
*ὅτι τοῖς μὲν ζῶσι πᾶσιν ὕπεστί τις ἢ πλείων ἢ
ἐλάττων φθόνος, τούς τεθνεῶτας δὲ οὐδὲ τῶν
ἐχθρῶν οὐδεὶς ἔτι μισεῖ; οὕτως οὖν ἐχόντων τούτων
τῇ φύσει, πρὸς τοὺς πρὸ ἐμαυτοῦ νῦν ἐγὼ κρίνωμαι
καὶ θεωρῶμαι; μηδαμῶς· οὔτε γὰρ δίκαιον οὔτ'
ἴσον, Αἰσχίνη, ἀλλὰ πρὸς σὲ καὶ ἄλλον εἴ τινα
βούλει τῶν ταὐτά σοι προῃρημένων καὶ ζώντων.
κἀκεῖνο σκόπει. πότερον κάλλιον καὶ ἄμεινον τῇ* 316
*πόλει διὰ τὰς τῶν πρότερον εὐεργεσίας, οὔσας
ὑπερμεγέθεις, οὐ μὲν οὖν εἴποι τις ἂν ἡλίκας, τὰς
ἐπὶ τὸν παρόντα βίον γιγνομένας εἰς ἀχαριστίαν
καὶ προπηλακισμὸν ἄγειν, ἢ πᾶσιν ὅσοι τι μετ'
εὐνοίας πράττουσι, τῆς τούτων τιμῆς καὶ φιλαν-
θρωπίας μετεῖναι; καὶ μὴν εἰ καὶ τοῦτ' ἄρα δεῖ* 317
*με εἰπεῖν, ἡ μὲν ἐμὴ πολιτεία καὶ προαίρεσις,
ἄν τις ὀρθῶς σκοπῇ, ταῖς τῶν τότ' ἐπαινουμένων
ἀνδρῶν ὁμοία καὶ ταὐτὰ βουλομένη φανήσεται, ἡ
δὲ σὴ ταῖς τῶν τοὺς τοιούτους τότε συκοφαντούν-
των· δῆλον γὰρ ὅτι καὶ κατ' ἐκείνους ἦσάν τινες
οἱ διασύροντες τοὺς ὄντας τότε, τούς δὲ πρότερον
γεγενημένους ἐπῄνουν, βάσκανον πρᾶγμα καὶ ταὐτὸ*

προλαβόντα "taking advantage of" or "using as a precedent," as in ch. 224.

Ch. 315. *τοῖς ζῶσι....φθόνος.* So Horace, Od. III. 24, "virtutem incolumem odimus, Sublatam ex oculis quærimus invidi."

Ch. 316. *ἡλίκας*, accus. by attraction.——*ἐπὶ τὸν πάροντα βίον* "during" or "towards the present generation."——*φιλανθρωπίας* "the good-will" with which mankind regard them.

318 ποιοῦντες σοί. εἶτα λέγεις ὡς οὐδὲν ὅμοιός εἰμι
ἐκείνοις ἐγώ; σὺ δ' ὅμοιος, Αἰσχίνη; ὁ δ' ἀδελφὸς
ὁ σός; ἄλλος δέ τις τῶν νῦν ῥητόρων; ἐγὼ μὲν
γὰρ οὐδένα φημί. ἀλλὰ πρὸς τοὺς ζῶντας, ὦ
χρηστέ, ἵνα μηδὲν ἄλλ' εἴπω, τὸν ζῶντα ἐξέταζε
καὶ τοὺς καθ' αὑτόν, ὥσπερ τἆλλα πάντα, τοὺς
319 ποιητάς, τοὺς χορούς, τοὺς ἀγωνιστάς. ὁ Φιλάμ-
μων οὐχ ὅτι Γλαύκου τοῦ Καρυστίου καί τινων
ἑτέρων πρότερον γεγενημένων ἀθλητῶν ἀσθενέ-
στερος ἦν, ἀστεφάνωτος ἐκ τῆς Ὀλυμπίας ἀπῄει,
ἀλλ' ὅτι τῶν εἰσελθόντων πρὸς αὐτὸν ἄριστα ἐμά-
χετο, ἐστεφανοῦτο καὶ νικῶν ἀνηγορεύετο. καὶ
σὺ πρὸς τοὺς νῦν ὅρα με ῥήτορας, πρὸς σαυτόν,
320 πρὸς ὅντινα βούλει τῶν ἁπάντων· οὐδένα ἐξίστα-
μαι. ὧν, ὅτε μὲν τῇ πόλει τὰ βέλτιστα ἑλέσθαι
παρῆν, ἐφαμίλλου τῆς εἰς τὴν πατρίδα εὐνοίας ἐν
κοινῷ πᾶσι κειμένης, ἐγὼ κράτιστα λέγων ἐφαι-
νόμην, καὶ τοῖς ἐμοῖς καὶ ψηφίσμασι καὶ νόμοις

Ch. 318. *ἀδελφὸς ὁ σός.* In Fals. Leg. p. 415, Demosthenes mentions two brothers of Æschines, namely Aphobetus and Philochares. The latter is probably meant here, as he had been a *στρατηγός.* See also Æsch. Fals. Leg. p. 48.

Ch. 319. *Φιλάμμων*, mentioned by Aristot. Rhet. III. cap. 11. Glaucus was victor in boxing at Olympia in Olymp. 25.——*οὐδένα ἐξίσταμαι* "I avoid, shirk no one." This verb, when followed by the accusative, must always be so translated. With the dative its sense would be "give place to, yield to." Many verbs thus regulate the case they govern by the idea contained in them, see *λυμαίνομαι* above, 304 and 312: so also *ἐκτρέπομαι τινα* or *τινος.* Compare Soph. Aj. 82, *φρονοῦντα γάρ νιν οὐδ' ἂν ἐξέστην ὄκνῳ*, and v. 672 of the same play, *ἐξίσταται γὰρ νυκτὸς αἰανὴς κύκλος Τῇ λευκοπώλῳ ἡμέρα.* See also Leptin. 10, *οὐδένα πώποτε κίνδυνον ἐξέστησαν.* From these passages we may lay down the rule thus: *ἐξίσταμαι* takes { dative where *εἴκω* might be used, / accus. where *φεύγω* . . . .
"Assurgo" in Latin answers to *ἐξίσταμαι*, with dat. Virg. Georg. II. 90, "Tmolus et assurgit quibus." Eclog. VI. 66.

Ch. 320. *ἐφάμιλλος = περιμάχητος.*——*ἱπποτρόφος* "certator," "a mighty and conspicuous combatant." Plat. Alc. I. 135, b.

*καὶ πρεσβείαις ἅπαντα διῳκεῖτο, ὑμῶν δὲ οὐδεὶς
ἦν οὐδαμοῦ, πλὴν εἰ τούτοις ἐπηρεάσαι τι δέοι·
ἐπειδὴ δὲ ἃ μή ποτ' ὤφελε συνέβη, καὶ οὐκέτι
συμβούλων ἀλλὰ τῶν τοῖς ἐπιταττομένοις ὑπηρε-
τούντων καὶ τῶν κατὰ τῆς πατρίδος μισθαρνεῖν
ἑτοίμων καὶ τῶν κολακεύειν ἑτέρους βουλομένων
ἐξέτασις, τηνικαῦτα σὺ καὶ τούτων ἕκαστος ἐν τάξει
καὶ μέγας καὶ λαμπρὸς ἱπποτρόφος, ἐγὼ δ' ἀσθε-
νής, ὁμολογῶ, ἀλλ' εὔνους μᾶλλον ὑμῶν τουτοισί.
δύο δ', ἄνδρες Ἀθηναῖοι, τὸν φύσει μέτριον πολίτην* 321
*ἔχειν δεῖ (οὕτω γάρ μοι περὶ ἐμαυτοῦ λέγοντι
ἀνεπιφθονώτατον εἰπεῖν), ἐν μὲν ταῖς ἐξουσίαις
τὴν τοῦ γενναίου καὶ τοῦ πρωτείου τῇ πόλει
προαίρεσιν διαφυλάττειν, ἐν παντὶ δὲ καιρῷ καὶ
πράξει τὴν εὔνοιαν· τούτου γὰρ ἡ φύσις κυρία,
τοῦ δύνασθαι δὲ καὶ ἰσχύειν ἕτερα. ταύτην τοίνυν
παρ' ἐμοὶ μεμενηκυῖαν εὑρήσετε ἁπλῶς. ὁρᾶτε δέ.
οὐκ ἐξαιτούμενος, οὐκ Ἀμφικτυονικὰς δίκας ἐπα-* 322
*γόντων, οὐκ ἐπαγγελλομένων, οὐχὶ τοὺς κατα-
ράτους τούτους ὥσπερ θηρία μοι προσβαλλόντων,
οὐδαμῶς ἐγὼ προδέδωκα τὴν εἰς ὑμᾶς εὔνοιαν.
τὸ γὰρ ἐξ ἀρχῆς εὐθὺς ὀρθὴν καὶ δικαίαν τὴν ὁδὸν
τῆς πολιτείας εἱλόμην, τὰς τιμάς, τὰς δυναστείας,
τὰς εὐδοξίας τὰς τῆς πατρίδος θεραπεύειν, ταύτας*

Ch. 321. *ἐν ταῖς ἐξουσίαις* (potestatibus) "in his offices, when in office," not as Dissen says, "opportuna momenta, ubi liceat *τὰ πρωτεῖα* persequi."

Ch. 322. *ἐξαιτούμενος*, scil. by Alexander, B.C. 335, see on ch. 41.——*ἐπαγόντων*, scil. those who were in the Macedonian interest, see Æsch. Ctes. ch. 161.——*οὐκ ἐπαγγελλομένων*. Before this *οὐκ ἀπειλούντων* is usually read. "Neither when they made me promises, nor when they threatened me, nor when they hounded on these accursed wretches like so many wild beasts against me."——*ἐξ ἀρχῆς εὐθὺς* "from the beginning onwards."——*θεραπεύειν*, prop. "to wait upon, court," hence "to watch for opportunities of aiding." Cf. sup. ch. 307.

323 *αὔξειν, μετὰ τούτων εἶναι. οὐκ ἐπὶ μὲν τοῖς ἑτέρων εὐτυχήμασι φαιδρὸς ἐγὼ καὶ γεγηθὼς κατὰ τὴν ἀγορὰν περιέρχομαι, τήν δεξιὰν προτείνων καὶ εὐαγγελιζόμενος τούτοις οὓς ἂν ἐκεῖσε ἀπαγγέλλειν οἴωμαι, τῶν δὲ τῆς πόλεως ἀγαθῶν πεφρικὼς ἀκούω καὶ στένων καὶ κύπτων εἰς τὴν γῆν, ὥσπερ οἱ δυσσεβεῖς οὗτοι, οἳ τὴν μὲν πόλιν διασύρουσιν, ὥσπερ οὐχ αὑτοὺς διασύροντες, ὅταν τοῦτο ποιῶσιν, ἔξω δὲ βλέπουσι, καὶ ἐν οἷς ἀτυχησάντων τῶν Ἑλλήνων εὐτύχησεν ἕτερος, ταῦτ᾽ ἐπαινοῦσι καὶ ὅπως τὸν ἅπαντα χρόνον μενεῖ φασι δεῖν τηρεῖν.*

324 *Μὴ δῆτ᾽, ὦ πάντες θεοί, μηδεὶς ταῦθ᾽ ὑμῶν ἐπινεύσειεν, ἀλλὰ μάλιστα μὲν καὶ τούτοις βελτίω τινὰ νοῦν καὶ φρένας ἐνθείητε, εἰ δ᾽ ἄρ᾽ ἔχουσιν ἀνιάτως, τούτους μὲν αὐτοὺς καθ᾽ ἑαυτοὺς ἐξώλεις καὶ προώλεις ἐν γῇ καὶ θαλάττῃ ποιήσατε, ἡμῖν δὲ τοῖς λοιποῖς τὴν ταχίστην ἀπαλλαγὴν τῶν ἐπηρτημένων φόβων δότε καὶ σωτηρίαν ἀσφαλῆ.*

Ch. 323. *ἑτέρων=τῶν πολεμίων*, see on ch. 212.——*εὐαγγελιζόμενος....οἴωμαι* "offering my congratulations to all whom I think likely to report them in Macedonia."——*κύπτων.* Cæs. Bell. Gall. I. 32, "demisso capite terram intueri."

Ch. 324. *μάλιστα....τούτοις* "if possible, inspire even these men," &c.——*αὐτοὺς....προώλεις* "bring ye to utter and untimely ruin them, and them alone." The expression occurs, Fals. Leg. p. 395.

ΤΕΛΟΣ.

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